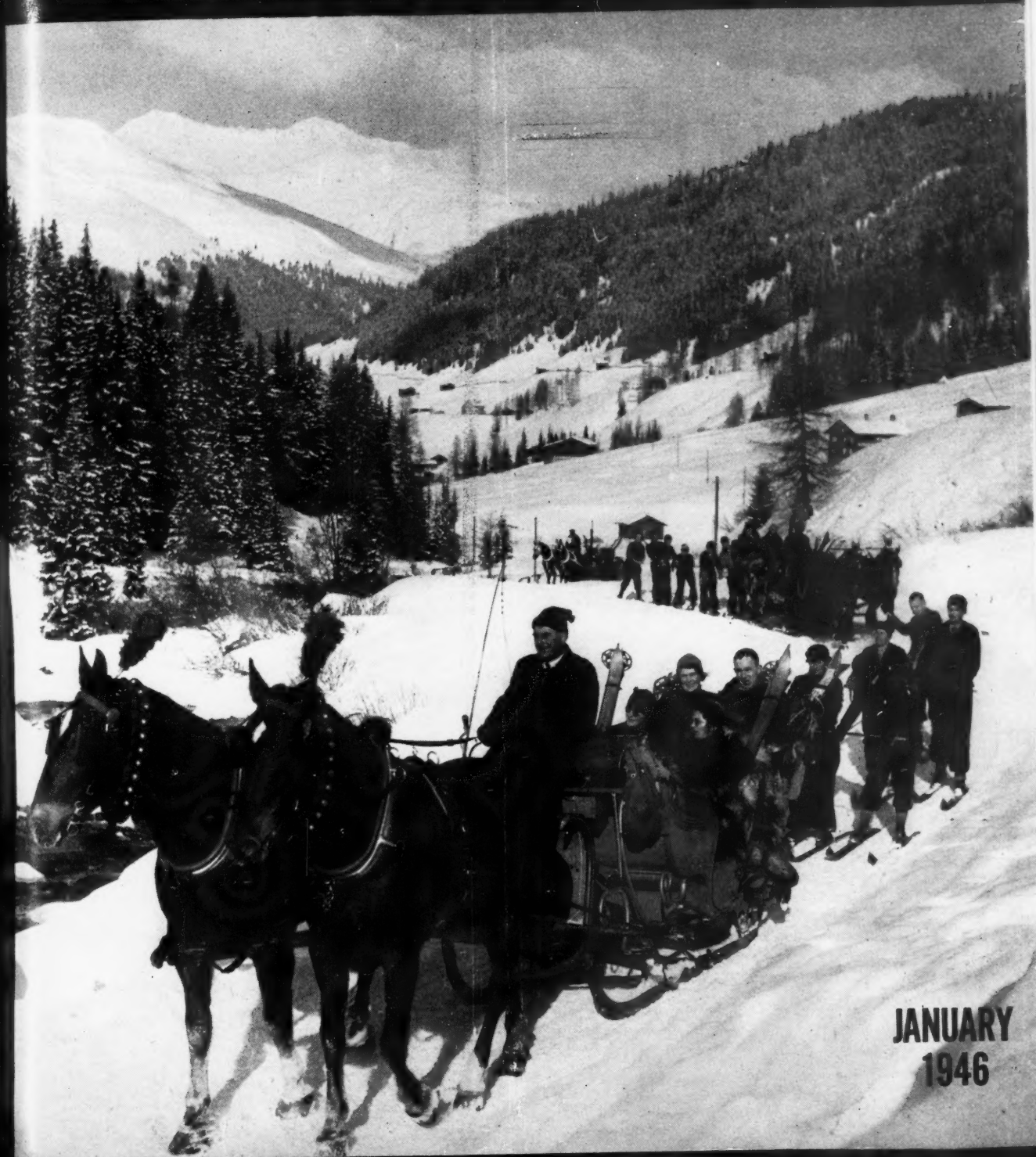


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## MONTHLY



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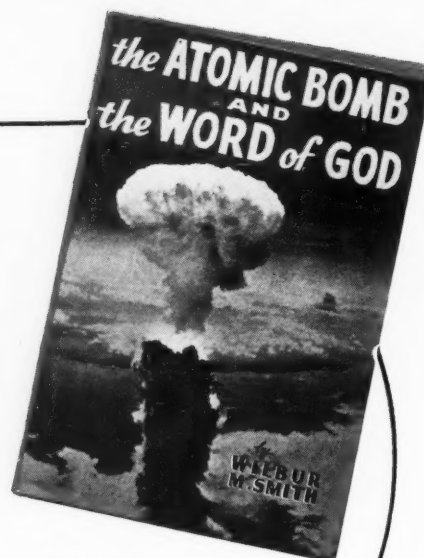


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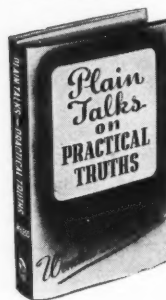
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JANUARY, 1946

No. 5

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January, 1946



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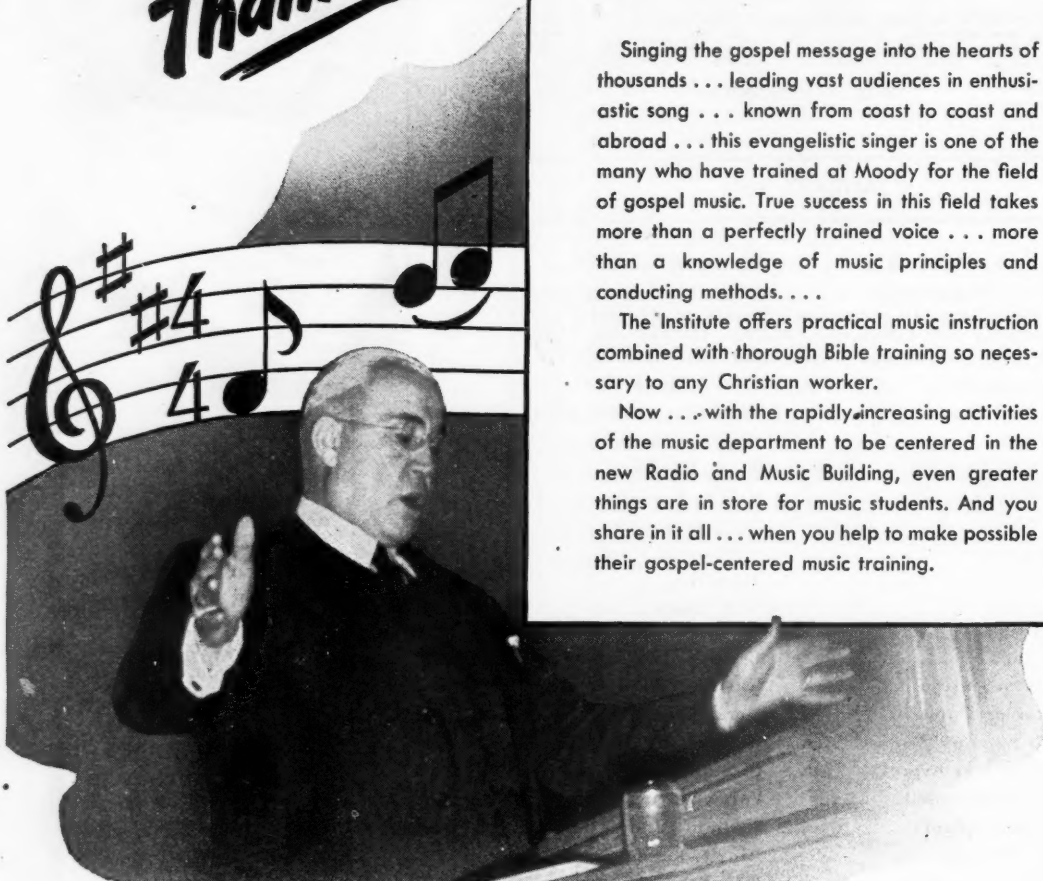
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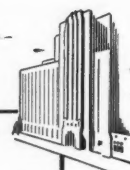
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This is one of a series of messages telling the story of the Institute ministry

### A Text

"The beginning of the world"

What a problem! said co to do v

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It is He mu concern

But can lo presen Have

Januar

# Editorials

WILL H. HOUGHTON

## Youth Supplement

The MOODY MONTHLY is always trying to look ahead and find how it can best serve its constituency. Before the war we carried a young people's page, which during the war was changed to a department for our young men and young women in the fighting forces.

In Christian circles there is great accent on youth today. As we want the MONTHLY to be of value to all the family, we have decided it is now time to add to our pages an entire youth department. No space will be taken from other sections except that the Army page will be discontinued.

The Youth Supplement will be a special section of several pages just inside the back cover. Rev. S. Maxwell Coder will be the editor, and he will have the assistance of Moody Bible Institute faculty members, as well as the regular staff of the MONTHLY.

Arrangements are being made to carry brief pointed articles for youth on such timely matters as Bible questions, Christian evidences, science and the Bible, Christian ethics, methods of youth work, as well as brief items of news concerning youth movements.

In a sense, this will be an entirely new magazine, yet it will be bound with the MOODY MONTHLY and sold at the same price.

Next month—February—the Youth Supplement will make its first appearance. There are young people and parents, too, who would profit by receiving and reading the MONTHLY regularly. Send it to your friends at the introductory rate of eight months for a dollar.

## A Text for '46

"The Lord thy God careth . . . from the beginning of the year even unto the end of the year" (Deut. 11:12).

What a comforting word for a year of problems and burdens! Actually it was said concerning a land. Naturally it has to do with the people of the land.

With January we start our first year after the war's end. But has the war really ended? In some sections of the world smaller conflicts are going on, and we are bound to recognize that behind the scenes in the world capitals there is a terrific battle, hidden but nonetheless actual. And who knows when it may burst forth in another conflagration. God forbid!

It is time to walk softly before God. He must be consulted and importuned concerning the nations.

But as for individual Christians, they can look toward a year of the divine presence.

Have you ever noticed the last phrase

in the book of Ezekiel, "The Lord is there"—Jehovah-shammah?

It's a good word for troubled times and for a future you may feel to be uncertain. The Lord is there. And He is the Lord thy God, and He will be "there," wherever you are, through all the year. So place your trust in Him as you cross the threshold of the new year.

## The End—the Beginning

The season of year's end is for the sensible a time of retrospection and introspection. We look back to see the places of our defeat; we look within to see the cause. With the merchant it is a time of stocktaking, of inventory; with the banker a time of balancing the ledger.

Jacob was not at the year's end, but he had reached a crisis in life when he spoke of "the days of the years of my pilgrimage." And life is just that—a pilgrimage—a journey out of the known into the unknown. But a pilgrimage it is, which in itself suggests purpose in the

journey and a destination at the end.

In retrospect Jacob said two things of his years. They had been "few" and "evil." No matter how old a man may become he still thinks of his days as few. And the older he gets the more rapidly the year speeds on. Ask any man of seventy or eighty, and he will tell you that his young manhood seems but an event of yesterday.

Not everyone would agree with Jacob on the other word, "evil." Certainly life holds its sorrow and tears. "Man is born to trouble as the sparks fly upward." But there are joys, too, as we journey along.

From the Christian point of view life is what we allow Christ to make it. Sorrow brings the comfort of His presence, and the very things we are tempted to call evil are the things which wean us from the world and make us understand the temporary character of our residence here.

So let us look to Christ in gratitude at the close of the year and in confidence, as another year dawns.

## Impersonal Preaching

"Thou art the man" has always been the application of the preacher's message in the days of a living Church. When the Church is comatose or somnolent the message may not have an application, but only an "implication"!

We have had a generation of preaching about the "implications of the social gospel." Strange isn't it that humanity has become antisocial just at the time of the loud and commanding emphasis.

But the orthodox, too, can make the mistake of presenting a message which fails to call for action. From many a sound pulpit there is never a sermon which comes to grips with the sins and failures of the Christian. Assurance has been proclaimed until to some it has come to mean insurance—a kind of paid-up policy.

We need preachers who can apply truth as well as unfold it. We need men who can persuade as well as reason, and with a message which will convict as well as convince. The man in the pulpit must be able to exhort as well as define. He must secure action rather than gain consent.

The preacher is never a mere lecturer, or scholar, and certainly not a ranter. He has something on his soul to deliver and that something is a personal message from the heart of God to the hearts of men.

Beecher said, "A minister should be a fanatic after men and care nothing for a sermon, however good, unless it catches them. Christ did not say, 'I will make you fishers of sermons.'"

## All Scripture Is Profitable

There is one feature of the Scriptures which is evident to all but the most indifferent reader, and that is its unity. Long ago a skeptic protested concerning the Jews that they read the Old Testament as if it were one book. That was very wise of the Jews, for all the Bible is one book—Old Testament and New.

Even though the various books were penned by different persons, at times

and often places far apart, in several languages and with wide diversities of style, still the persons who get the most out of its reading are those who have understood the principle of unity.

For ages this Book has been printed, quoted, explained, attacked and defended as one. Very few have ever come to accept a part of it as true and inspired without eventually accepting it all for what it claims to be—the very Word of God. Naturally so, for a chain of mutual dependence runs through its pages and any kind of separation would be mutilation.

Most Christians have some kind of system for regular Bible reading. Perhaps we are wrong to say "most," but at least many read regularly.

January is the month of beginnings and would be a good time to start reading the Bible straight through. There is new information and fresh inspiration for the person who will start and patiently continue along this line.

### The Bible—One Great Whole

While the natural opposition of fallen man to God leads some to open and avowed infidelity, it operates on a still greater number in the way of indifference to religion. It leads them to be satisfied with very lax and general views on a subject to which they are indisposed, but which they dare not altogether neglect.

Under the influence of this indifference many entertain no fixed views in regard to the Bible. They admit that the Scriptures contain a revelation from God, and that many parts of them are, therefore, entitled to our utmost reverence; but they do not perceive that all parts of the Bible, whether history, prophecy, praise or precepts, are so many integral and connected parts of one great whole, intimately connected with the cross of Christ, which forms the center of revelation, without reference to which no part can be understood . . .

But when God opens the understanding to understand the Scriptures; when men are made to know that all the prophets, both in the history of the past and the predictions of the future, bare witness to Christ and that every circumstance recorded in the Word of God is a part of the testimony of Jesus, then they are led to exclaim, "O the depth of the riches both of the wisdom and the knowledge of God"; to pray with the psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law"; and with the apostle, they follow on to apprehend Christ Jesus, the Lord, in the diligent study of every part of the Word of God.—Robert Haldane.

### Chancellor and Columnist

The chancellor of the University of Chicago closes his annual report on "The State of the University" with this alarming statement, "Education may not save us, but it is the only hope we have." It is surely a cause for real concern when a man in such a position leaves God entirely out of human problems and places upon "education" the ability and responsibility to "save us."

It is proper to respect education if we

understand its limitations. It is folly to worship it and give it godlike qualities. Education with God left out has made the horrors of modern warfare possible.

A newspaper columnist, Howard Vincent O'Brien, writing on some of the problems of the younger generation, said something that might have been phrased a reply to the chancellor:

"Discussing these matters with some young folk the other night, I was interested to discover that they set more store on brains than I did. I think we have gone too far in respecting cleverness. The world is in its present mess because character—the glue which holds society together—has been allowed to dry out. We have come unstuck; and we shall certainly fall apart unless, somehow, we can put the moral virtues back in fashion."

The "moral virtues"—here is where education fails us. It develops what is within man, but it doesn't impart the new qualities of character he so much needs. As a result, selfishness is refined out, not removed, and cruelly rides with atomic bombs and other weapons.

The moral qualities are not natural. They do not come by improvement, but by impartation. Man needs a new nature, and this God, by His grace, is willing to bestow on those who are willing to see the limitations of education and all forms of self-help. Simple faith in the Son of God is all that is required. This faith brings life, and life produces character.

We are not joining those indistinct voices pleading for an indefinite "spiritual" emphasis. We are talking about something real and down-to-earth. It has been the theme of the Christian Church in all its days of triumph, that man by nature is alienated from God, but that Christ accomplished redemption for us and now bestows His life upon us as we believe and receive Him.

This is the only remedy for the world's ills. The more we have accented education and related themes, the deeper has humanity sunk into the mire. What has education brought into being during the past twenty-five years but bigger and more destructive wars and wider and more intense hatreds.

We are not advocating abandoning education, of course. We only plead for the understanding of the limitation of its field and the recognition of the failure of all schemes of self-salvation. Then we plead for a return to the faith that is ridiculed in many of these educational institutions—faith in the Son of God and the Word of God.

### Stamps for Veterans

Do you have an old stamp collection you would like to put to good use?

We would like to serve the many thousands of disabled war veterans now in hospitals. They have a great deal of time on their hands. Our plan will fill some of their hours and at the same time bring the gospel to their attention.

Here is the plan: to prepare a stamp album and the supplies to go with the album—a quantity of stamps, stamp hinges, tongs, etc.—and through the chaplains present these outfits free to

wounded veterans.

Naturally, the back page of the stamp album will present a gospel message with an offer of free literature.

It is going to cost real money to develop this plan, but it's worth it. And we are going to need multiplied thousands of used postage stamps, both United States and foreign.

Somewhere in your attic is an old stamp album which hasn't been used for years. Send it to us at once. You have a friend who has a collection. Ask him for his duplicates. Please do not send the common current postage stamps of the United States, Canada and Great Britain. The commemoratives are another matter and the picture stamps will be of interest to the men.

Obviously, the demand is not for "rarities" but for good mixtures, packets and any stamps which can be posted in an album. Varieties rather than financial value is the measuring stick for the stamps to be sent. If any valuable stamps come in and are discovered, we reserve the right to trade them for the kind which would be more usable.

Address your gift of stamps or money for this purpose to the Moody Bible Institute, attention of Will H. Houghton, 153 Institute Place, Chicago 10, Illinois.

### Last Call to Founder's Week

Three anniversaries hold the spotlight for the MOODY MONTHLY constituency for 1946—the twentieth anniversary of radio station WMBI, the fortieth Founder's Week Conference, and the sixtieth anniversary of the founding of Moody Bible Institute.

The special features of this conference are too numerous to mention here, but we would point out two of them. One is a daily hour for ministers only, with timely and inspiring features. The other is a grand exhibit of Moodyana. One of the classrooms in Crowell Hall has been set apart to hold this greatly enlarged exhibit of D. L. Moody material. It is expected that Mr. A. P. Fitt, Mr. Moody's son-in-law, will preside over this exhibit during the conference.

We are glad to add the following names to the previously announced list of speakers: Dr. H. A. Ironside and Dr. Richard Ellsworth Day.

For programs and other information concerning this historical event write at once. Remember the dates are February 4-13.

### The Hope of Japan — and America

The following letter, written by a Japanese pastor in Yokosuka, Japan, was sent to the chaplain of the U.S.S. Wilkes-Barre, and reflects the ray of hope still shining in a land full of darkness.

My dear Chaplain:

I thank you with all my heart for your kindness. I, as one of young Japanese pastors, had been in the thick darkness, and in future also I should be walking in the dark, searching the light of God. But I cannot help rejoicing, for the time has come to be given permission (not formally but in fact) to preach freely the gospel.

[Continued on page 299]

Moody Monthly

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.—Acts 20:17-21, 26, 27

1931

By Rev. J. C. Macaulay



Mr. Macaulay is pastor of the Wheaton Bible Church, Wheaton, Ill.



Galloway Photo

Preacher, learn here "how thou oughtest to behave thyself in the house of God"

## A Minister's Vindication

**P**AUL HAD A GREAT MIND, and a great heart, too. Fortunately, the heart was never divorced from the mind. The severest doctrinal passages in the apostolic utterances have the throb of the great heart, as well as the strength of the great mind. It is to be expected, then, that when he comes to a farewell message like this, the mighty heart will leap to the foreground.

Some of us have been in Paul's situation, and would rather not have it very often; most of you have been in the place of the Ephesian elders, reluctantly bidding farewell to a cherished pastor. Therefore, we are all in a position to

enter with some measure of understanding into this tender address of the apostle to the leaders of the Ephesian church.

Here was one minister who, reviewing a specific term and sphere of service, was able to say, in all truth, "I have done my best," and on the basis of having done his best, to make this lofty claim, "I am pure from the blood of all men."

I was once invited to preach an anniversary sermon in a certain church. One of the announcements that morning was

the minister's resignation. In the course of his statement he rather "lit into" his flock for their lack of appreciation and response, and closed with these words of the apostle Paul, "I am pure from the blood of all men." The atmosphere was cold enough till then, but then it became frigid—a poor atmosphere for an anniversary sermon. The comments of the people afterward were a far cry from the scene on the sands of Miletus; indeed, I was thoroughly embarrassed and wished

myself a thousand miles from the place. Actually, the manner in which some of the deacons asked me after the service if I would be available made me shudder, for it was so like a man bereaved of his wife proposing to another before the funeral of the first. What made the difference? We shall try to discover.

**T**HE APOSTLE PAUL VINDICATED HIS MINISTRY ON TWO PLEAS—the matter of his witness and the manner of it. Negatively he said, "I kept back nothing that was profitable." Positively he affirmed, "I have not shunned to declare unto you all the counsel of God." Nothing that was profitable withheld, all the counsel of God declared; these two statements constitute the complete loyalty of the man to his message. Now that is a big claim, yet Paul was able to make it after no more than three years' ministry in Ephesus.

If I were to make a claim for myself, I could go no farther than this: Insofar as I have been able to judge my people's needs, and insofar as light upon the Word has been given me, I have tried to be faithful. And even then I should have to submit the test of my faithfulness to a higher Judge, from whom I have received, and hope yet to receive, mercy.

Yet that is the standard of Christian witness, and I impose upon myself anew, as I lay upon every minister of the Word, this criterion of ministry; nothing profitable withheld, the whole counsel declared. Whatever discipline of study that may involve, whatever travail of soul, whatever trembling before God and before the people, we may admit nothing less than that as the goal of our preaching.

Now I have every reason to believe that my ministerial friend, whose resignation

was so chilly, was as faithful in the matter of his witness as he knew how to be. And inasmuch as he faithfully delivered his soul of the saving message of God, he could up to that point affirm, "I am pure from the blood of all men." Yet why was there not the warm assent to his claim that so manifestly met Paul's declaration? I think it lay in the manner of the witness.

Paul could say, "I have not only given you the true matter, but I have delivered it in the right manner." When I was attending university in Glasgow, a group of us aspiring preachers, who knew all about it, came to the amazing decision that in preaching, the matter was everything, the manner nothing. We were quite sure, of course, that our matter was weighty and telling enough to overwhelm the gravest and most critical of Scottish congregations!

Some of us have learned a little since then, and among other things, this, that however good the matter, it leans very heavily on the manner of its delivery for its effect on the hearers. Yet I find that still, with all the speech courses available, too many carry to the ministry of the Word an utter lack of training in the art of public address, some even despising such training as an interference with the work of the Holy Spirit!

**B**UT WHEN I SPEAK OF THE MANNER OF PAUL'S WITNESS, I am not thinking of his diction, voice, pulpit decorum, and the like. The fact is, he was not in the same class as Apollos for sheer oratory. No, the manner of Paul's witness was this—humility, tears, temptations. Listen to his passionate appeal: "Ye know, from the first day I came into Asia, after what manner I have been

with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations."

There, beloved, is where my resigning friend had failed, till even in his act of resignation there was no note of humility, no sob of hardly-restrained tears, no brotherly feeling as from a man of like temptations with ourselves. And exactly for that reason there was no response of brokenness, of grief, of sympathy.

There is a rigid correctness, a faithfulness to the letter, which kills—kills sympathy, kills love, kills tenderness. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die" (Rom. 5:7). My friend was the righteous man; Paul was the good man. My friend had the matter; Paul had the manner with it.

"Be not highminded," exhorted the apostle, and he obeyed the Holy Spirit's injunction himself. I sat on an ordination council once where the candidate was splendidly accurate in his answers, but so blatantly superior, so daring and assuming, that I could not give my voice to his being set apart to the ministry of Him who said, "I am meek and lowly in heart," or to share the ministry of the apostle who served "with all humility of mind."

Our Scottish ecclesiastical lore carries the tale of a young minister, newly graduated from theological college, and candidating for a pulpit to which he was entirely confident he would be called. He mounted the winding stairs of the high pulpit with an air of assurance, but the penetrating gaze of so many frankly critical eyes thoroughly wilted him. Time for the sermon found him in a regular panic, till he descended a very crest-fallen young man. The sexton (who in Scottish churches is a personage of con-

## Pastor at Prayer

BY ETHEL RENNISON SCHANTZ

The pastor kneels at break of day;  
A golden glory gilds the sky,  
But heaven's glory greets his eye  
The while he kneels at dawn to pray.

He prays for everyone by name,  
In church and in community;  
And for himself, that he may be  
Worthy the gospel to proclaim.

He prays for souls in sin's dark night,  
And for God's messengers who go  
To rescue them from sin and woe;  
The will of God is his delight.

And while he prays, a Man kneels down  
And with the pastor intercedes;  
For every cause He also pleads;  
And there are thorn prints on His brow,

And nail scars in His hands and feet;  
And as He prays the Father bends  
To hear, and every plea attends,  
And sends the answer all complete.

The pastor kneels at dawn for prayer;  
The sun in majesty may rise,  
But brighter to his spirit's eyes,  
He sees Christ kneeling with him there.

Moody Monthly



Myella Photo

siderable dignity!) met the youthful preacher at the foot of the pulpit steps with the kindly but reproofing words: "Laddie, if ye had ga'ed up as ye cam' doon, ye wad ha'e cam' doon as ye ga'ed up." "He that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 4:11).

St. Augustine has given us this on the primacy of humility among the graces: "As the rhetorician being asked what was the first thing in the rules of eloquence, he answered, 'Delivery.' What was the second? 'Delivery.' What was the third? Still he answered, 'Delivery.' So if you ask me concerning the graces of the Christian character, I would answer firstly, secondly, and thirdly, and forever, humility."

**B**UT IT IS WHEN I COME TO THESE TEARS of the great apostle that I am smitten to the ground. "Remember," he says, "that by the space of three years I ceased not to warn everyone night and day with tears." I stand in awe of that; I hang my head in shame at that. If God stores up our tears in His bottle, as the psalmist so picturesquely declares, they must be among God's precious things. Those tears of penitence, those tears of fellowship in the sufferings of Christ, those tears over saints and over sinners, those tears of love for the Saviour—how they will witness against us!

Some will have none of this thought of ministerial tears. It is too much emotion, they say. Then they must drive out the godly Murray McCheyne, of Dundee, whose sexton, years after the minister's death, taught an English cleric the manner of McCheyne in the pulpit. When he had him reading a favorite passage of the departed saint, he stopped him, and

said, "Na, na, he didna read it like that! Ye maun greet while ye read it."

And if you will not have tears, you must drive out blessed John Tauler, of Strassbourg, whose first attempt to preach after his submission to the dealings of the Holy Spirit was drowned in a flood of tears that would not be stayed. And if you will not have tears, you must drive out Paul and obliterate his three glorious years of tears and triumphs in Ephesus. And if you will not have tears, you will reject the Lord and His piteous weeping over Jerusalem.

I say to my own heart, and to yours, If we had more tears, we would have more revival.

**T**HEN THE APOSTLE MINISTERED OUT OF A MULTITUDE OF TEMPTATIONS, whose sharpness he knew right well; so that he came to the people with a great confession of understanding. He was no colorless saint; he had blood in him that knew passion; and as a sinner who knew also the might of the Saviour, he came with the message of deliverance to fellow sinners.

Says Joseph Parker on this passage, "An untempted minister will never do us any good; an untried man will talk over our heads. My great preacher must be a man who has carried heavier chains than I have strength to bear, who has fought lions the very shadow of which would be too much for me to look upon."

While we think of the value of ministerial temptations, let us remember that "we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Now let us not confuse ministerial

temptation with ministerial sin. A minister who knows temptation as an occasion of overcoming grace is a man of high value in the kingdom of God, by whatever channel the temptations come. Paul's came to him in Ephesus through the antagonism of his fellow Jews. John Wesley's chief temptation apparently came to him through his wife, an insanely jealous woman and a fearful tyrant. I do not suggest that you theological students should marry a shrew as a means of grace!

We had better keep praying, "Lead us not into temptation, but deliver us from evil." Nevertheless, temptation, of whatever sort and amount the Lord allows, turned to victory, will give a touch of kinship to our ministry that nothing else can. But I say again, do not confuse temptation and sin. If ministerial temptation brings a quality of worth to the witness, ministerial sin will blight and dam the witness. We may at times resent the "double standard" often set up for ministers and laymen, but we may as well face the fact that the more public our profession, the severer demands will be made upon us. "Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). Those who minister Christ will be scrutinized with closer eyes than others. Let me give you an example.

Some time ago I was at high school commencement exercises because of twin nieces who were graduating. The father of these girls has the smoking habit, and it is quite taken for granted in the home. Outside the auditorium after the exercises, a clergyman stood near, smoking a cigarette, and our nieces' mother drew my attention to him and said, "I think it is terrible to see a minister smoking."

[Continued on page 299]

## What to Do

BY SARA ANN WILSON

"Hold fast" the Word of God,  
A heavenly treasure true,  
And it will mold and beautify  
Our hearts and minds anew.

"Keep" thou the Word of God;  
Obey the voice divine;  
And happiness and peace shall be  
Thy portion blest—and mine.

"Rightly divide" the Word;  
Its pages scan with care;  
For every question of thy life  
Thou shalt find the answer there.

"Preach" the Word of truth;  
Impart it day by day;  
And in "season" instant be  
Along life's busy way.

"Commit thou," child of God;  
Why keep that Living Word  
As knowledge, stored within thy mind?  
Oh, let thy voice be heard!

"Hold forth the word of life,"  
Through which the soul is given  
By Jesus Christ, our risen Lord,  
A passport into heaven.

January, 1946

Henry Graham Photo



**P**AUL'S SECOND LETTER to the Corinthians is rich in pastoral teaching. As founder of the church at Corinth, Paul felt a deep sense of responsibility for the Corinthian Christians, and used every means to keep them true to the faith he had taught them.

Paul was not a preacher because his friends and relatives wanted him to be one, or because it was the fad of the times, or because he sought an easy living, but because God had called him.

The subject of his preaching was Jesus Christ. "We preach not ourselves, but Christ Jesus the Lord" (4:5). Our conception of the person of Christ determines our conception of the whole Christian religion. What we have to proclaim depends on the answer we give to Jesus' own question, "Whom say ye that I am?"

It is plain from 11:1-6, that the apostle attached the utmost importance to his conception of the person and work of the Lord. A Christ who is simply human cannot be to men what a Christ is who is also truly divine. The gospel identified with him is not the same. It is futile to ask whether such a gospel can be called Christian. To Paul another Jesus meant another gospel—another religion; and any other, the apostle was perfectly sure, was not the gospel of Christ.

The pastor must preach the Word of God faithfully. Some are more concerned about what people think of them than what people think of Christ. The preacher is merely the earthen vessel, and it is not important. The treasure it contains is important.

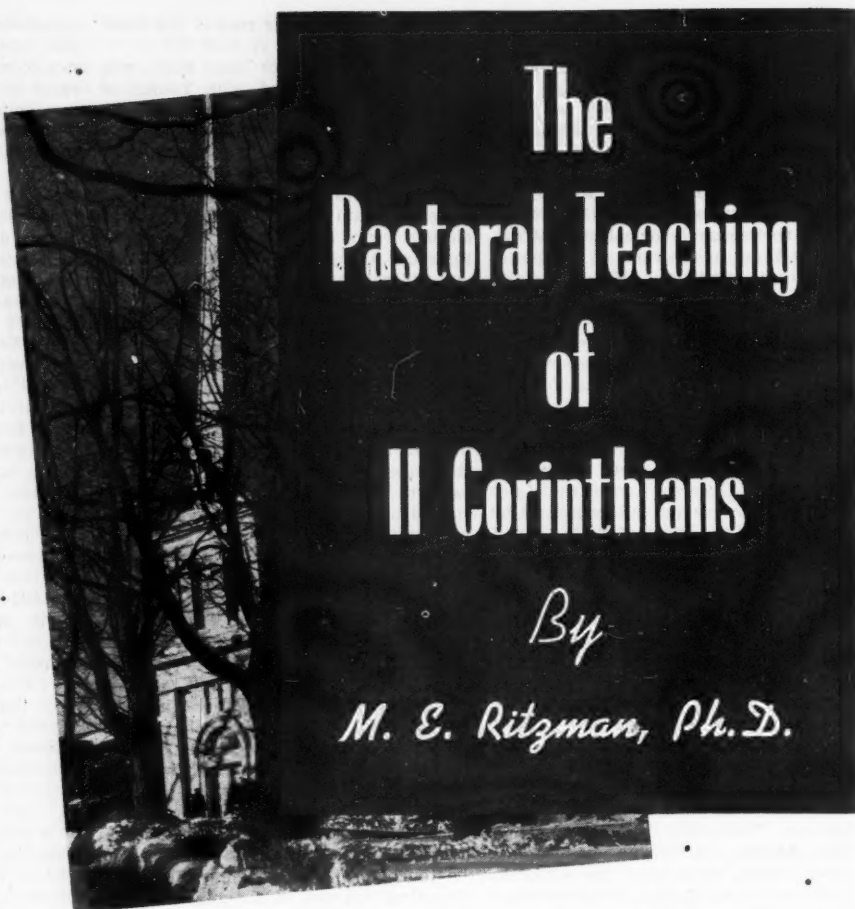
The faithful preacher preaches the unadulterated Word of God. Paul says, "We are not as the many, corrupting the word of God" (2:17, R.V.). The preacher who seeks popularity by preaching a lopsided gospel, who calls to strange loyalties and peculiar doctrines, corrupts the Word of God.

**T**HE GOSPEL MUST BE PREACHED WITH ALL SINCERITY. Cursed is the preacher who is a hypocrite, who does not believe the things he preaches from the sacred desk, and who is not frank and aboveboard with his people.

Paul's opponents charged him with insincerity, with double-dealing, with veiling the true meaning of the gospel. If there is any charge which the true preacher will feel keenly and resent vehemently, it is this.

It is the preacher's first duty to deliver his message with plainness that defies misunderstanding. He is sent to all men on an errand of life or death; and to

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# The Pastoral Teaching of II Corinthians

By

M. E. Ritzman, Ph.D.

Take inventory your se

leave any man wondering what it is all about, after the message has been delivered, is the worst sort of treachery.

This insincerity, this lack of frankness, is one of the great dangers of the Christian Church today. The infidelity which is subtlest, and most to be dreaded, is not the gross materialism or atheism which will not so much as hear the name of God or Christ; but that which uses all sacred names, speaking readily of Jesus the Spirit, and the gospel, but meaning something else, and something less than these words meant on apostolic lips. This alarmed the jealous love of Paul. It is this, in its insidious influence, which constitutes one of the greatest perils of Christianity today.

The Jew in the first century who reduced the person and work of Christ to the scale of his national prejudices, and the theologian in the twentieth century who discounts apostolic ideas when they do not suit the presuppositions of his philosophy, are open to the same suspicion, if they do not fall under the same condemnation.

**C**HAPTERS 8 AND 9, dealing with the collection which Paul had been urging for the poor saints in Jerusalem, set forth the true basis on which the pas-

tor can ask for financial contributions. He exhorts them to give hilariously out of the gratitude of their hearts for the things which God had done for them. The offering is to be an expression of love in the hearts of the people for God and for their fellow Christians.

Paul refers to the liberality of the Macedonian church as resulting from the grace of God which they had received. The more spiritual a church is, the more liberal it becomes. Every pastor would do well to cultivate the grace of giving because of what it means to the giver, as well as its aid in meeting the financial needs of the work.

Paul was very careful that no suspicion of lining his own pockets could possibly arise. Paul's enemies had plainly said that his interest in the collection was not quite disinterested (12:17, 18), that he was capable of putting his own hand into the bag. Paul so ordered matters as to make suspicion impossible. He associated others with himself wherever money was concerned.

In handling money, it is best to err on the safe side. If most men are too readily suspected by others, it only answers to the fact that most men are too ready to trust themselves, and when auditors are appointed to examine their books, the inexperienced are apt to think it need-

less and even impertinent. If they were wise they would welcome it as a protection against suspicion and against themselves.

**T**HE PASTOR MUST SHEPHERD HIS FLOCK. He is not only to make converts but to keep them. To do this, he needs certain qualifications.

He must have faith. Paul believed, therefore he spoke (4:13). A danger confronting many ministers arises out of their efforts to preach what they do not believe. We must believe before we speak, and then in speaking we will affect the beliefs of others.

The true shepherd must have an affectionate pastoral heart. The abiding love of Paul for his churches is brought out time and again. His anxiety for the churches is defined in all its scope and intensity in the passionate words, "Who is weak, and I am not weak? Who is caused to stumble, and I burn not?" (11:29 R.V.).

When the very least of his converts was caught in the snare of falsehood or sin, the pain in his heart was like burning fire. The sorrow that pierced the soul of Christ pierced his soul also. The indignation that glowed in the Master's breast, as He pronounced woe on the man by whom occasions of stumbling came, glowed again in his breast.

This is the fire that Christ came to cast on the earth, and that He longed to see kindled—this prompt, intense sympathy with all that is of God in the soul of man, this readiness to be weak with

and the captain and the private are all fellow soldiers in the same army. Unless the victory is to be delayed, the help of each is essential. The minister who has not learned this great lesson is very seriously crippling his work.

The good pastor must sometimes rebuke and rebuke with severity. Paul could do this, but it was always in love, out of the anguish of his heart (2:4).

Paul saw the danger of unmeasured rebuke. His object, which must be ours, was to separate the sin from the sinner, to destroy the first while he saved the second (2:6, 7). The true pastor is neither blind to the sins of his flock, nor will he fail to rebuke when he sees that rebuke is necessary (2:5).

The preacher must be humble. The treasure is in earthen vessels. Instead of finding in this weakness a reason to doubt his call, Paul saw that it served to protect the truth that *salvation is of the Lord*. No one who saw the exceeding greatness of the power of the gospel, and looked at the preacher, could dream that the explanation lay in him.

"God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, the things which are not, to bring to nought the things that are" (1 Cor. 1:27, 28).

One would sometimes think from the tone of our current literature that no person with gifts above contempt is any longer identified with the gospel. Clever men, we are told, do not become preachers now, nor do you see them joining the

faithfulness of God, our characters must be faithful and trustworthy.

Paul's one concern was to preach Jesus Christ. Was there any dubiety about God's Son? Was there any equivocal mixture of yes and no? However many the promises in Him, a mighty affirmation was given to every one of them. The ministry has as its very subject, its constant preoccupation, its highest glory—the absolute faithfulness of God. How can anyone catch the trick of equivocation in such a service? Who does not see that such a service must needs create true men?

This above all should not have to be said—the pastor must be an example to his flock. Nothing so quickly cripples a man's ministry as some weakness or inconsistency in his life.

Paul took just pride in referring to himself as "giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God" (6:3, 4). He says, "We wronged no man, we corrupted no man, we took advantage of no man" (7:2).

To live such a life is not always easy. From 6:4-10 we may learn what it cost Paul.

**A** MINISTER IS EXPECTED TO HAVE FRUIT from his labor. In chapter 3, Paul points to his converts as evidence that God had called him into the ministry. In certain quarters today it is common to disparage this visible evidence of a man's call. It is common to glorify the ministry which works on, patient

## your service for Christ as you compare it with God's standards

□ □ □

the weak, this pain and indignation when the selfishness or pride of men leads the weak astray and imperils the work for which Christ died.

The shepherd of the flock must be conscious of the presence of God. Paul was—"In the sight of God speak we in Christ" (2:17). This thought gave dignity and solemnity to Paul's work. When we connect anything with God, we see how intrinsically important it is. We are thereby reminded that the final judgment on both our motives and our actions lies with God.

The power of the Holy Spirit must rest upon the shepherd of souls. Paul stresses this again and again. Is the ministry sufficiently alive to the necessity of cultivating the conditions upon which both the presence and the power of the Holy Spirit depend?

**T**HE PASTOR MUST BE ABLE TO WORK WITH OTHERS. Paul makes the assertion that he and his associates do not have lordship over the faith of the Corinthians, but "are helpers of your joy" (1:24). "Helpers" is elsewhere translated "fellow workers."

Paul knew that two working together accomplish far more than twice as much as each man working alone. The general

church. Perhaps this is not so alarming as the clever people think. There always have been men in the world so clever that God could not use them. God's work never depended on them, and it does not depend on them now.

**T**HE PREACHER MUST BE WILLING TO SUFFER. Paul suffered much; through it he learned much. His suffering brought him a new revelation of God, expressed in the name, "the Father of mercies, and the God of all comfort."

Paul's sufferings enabled him to comfort others. He comforteth us that we may be able to comfort. A pastor cannot really comfort until he himself has experienced the comfort of God. True, deep-moving sympathy can be extended best by one who has himself undergone a similar experience.

Paul says we suffer that we may not trust in ourselves, but in God who raises the dead. To trust in ourselves seems so natural that He must bring us to despair before the superhuman hope can be born within us, and we learn to look up with a new trust.

The preacher must not be a vacillating man. It should not be necessary to say this, but Paul said it, and it still needs to be said. If our ministry is based on the

and uncomplaining in its monotonous round, never reaping; ever casting the net, but never drawing in the fish. Paul frankly and repeatedly appeals to his success as the final and sufficient proof that God had called him. And search as we may, we will not find any test so good and unequivocal as this.

Often there is a certain awkwardness in presenting one's credentials. It embarrasses a man when he must put his hand into his pocket and take out his character and submit it for inspection.

Paul was saved this embarrassment. There was a fine, unsought publicity about his testimonials. Everybody knew what the Corinthians had been; everybody knew what the Corinthians now were; and the men to whom the change was due needed no other recommendation.

The preacher is an ambassador on behalf of Christ (5:20) to subjects estranged from their lawful Sovereign. The office is one of great honor and great responsibility. If the ambassador is found wanting, reflection is immediately cast upon the One he represents.

**T**HREE IDEAS ARE INVOLVED IN THE CONCEPTION of an ambassador—com-  
[Continued on page 314]



**A satisfying answer to  
a question in the minds of thou-  
sands of Christian young people**

**B**UT I DON'T HAVE A DEFINITE CALL to the foreign mission field! This answer is given by many when asked if they are considering foreign missions as a lifework.

Some are waiting for a dream which will reveal vividly and definitely their place of service. Others presume they will hear a small, audible voice from heaven directing them to a specific work. Such reasons for neglecting foreign missions are not intelligently founded.

Study the calls of some great missionaries. A historical review of more than fifty global emissaries reveals only one who received his summons in his sleep. Patrick, after escaping slavery in fifteenth-century Ireland, dreamed of a messenger

bringing written entreaties to come back and preach the gospel. Persuaded that this was God's will for him he returned.

Adoniram Judson and Titus Coan were called in a similar manner. One felt the urge in his heart, while the other received his marching orders when he seemed to hear a voice saying, "Go ye." Evidently some have enlarged the latter commission to mean that it was given by an audible voice, but such an argument cannot be sustained. No attempt is made here to discourage the belief that God can speak and has actually spoken to some of His followers, but merely to place each kind of divine leading in its proper perspective.

**W**HAT CAUSED THE MAJORITY OF MISSIONARIES TO VOLUNTEER? These men to whom we refer received simply a quickening of their consciences as they became aware of the need.

David Brainerd and John Eliot went to the American Indians, after seeing them in their spiritual darkness, because they had an intense passion to carry the news to the heathen. John Hyde, dubbed "Praying Hyde" by his friends, had his thoughts turned to India by the death of a missionary volunteer—his own brother. He later filled the vacancy caused by this death.

That God uses very natural means to call His servants may be seen in the lives of other great men and women. Samuel J. Mills and four other seminary students went regularly to the country for prayer and Bible reading. One day they were forced to take cover under a nearby haystack when a thunderstorm interrupted their meeting. While under this improvised shelter, Mills and the others dedicated their lives to sending the good news to the faraway heathen.

Eliza Agnew's interest in the Far East began as a result of studying geography at the age of eight. She went to Ceylon. James Hannington was convicted of the need when, as a minister, he had a discussion with friends about missions and resolved to study the whole subject carefully.

Reading the life stories of other missionaries has been the medium through which countless numbers have been directed to the four corners of the earth. A pointed illustration of this is found in the lives of some of the greatest. William Carey read *Cooke's Voyages*; Henry Martyn read about Carey's work and the work of David Brainerd. David Livingstone heard missionary talks and read the *Life of Henry Martyn*; Robert Laws and Wilfred Grenfell were led to foreign service through studies of the life of Livingstone.

Adoniram Judson, after being called to the ministry, read a little missionary book, *The Star in the East*. At last he seemed to hear a voice saying, "Go ye," and with all his heart he said, "I will go!"

Others who have answered the call given through the reading of the work in heathen countries are George Boardman, who read Judson's letters from Burma, and at the death of one of Judson's key helpers decided to give himself to the Burmese.

Hans Egede and his wife read a book about Greenland and went there. Dr. John Scudder, first medical missionary from America, is said to have read a tract called, *The Conversion of the World*, and after much thoughtful consideration decided to give his life.

**M**ISSIONARIES ARE NOT MADE SIMPLY BY READING the life stories of mighty heralds of the gospel, although these have provided a noble incentive. They are made by the Spirit of God. Having yielded their bodies living sacrifices to the Christ who bought them with

[Continued on page 292]

Moody Monthly

# Three SACRED WORDS

By JOHN A. BAZART



*Get bold of these  
great words and you  
deepen the channels  
of blessing*

**T**HAT WHICH IS SET ASIDE exclusively to God is sacred. The Bible gives three sacred words of address to God. These unchanging words have been transliterated into many languages, the sounds represented by the letters having been kept as unchanged as possible in all languages. These three sacred words of approach to God are amen, hallelujah and selah.

Because of the frequent use of the words, it is possible that their significance and importance may have been underestimated.

In the Hebrew there are many writings dealing with the right method and bliss of properly pronouncing the word amen. In this brief investigation of the subject, we are not as concerned with the form and sound of the word as we are with its meaning and spiritual import. "It is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63). Likewise the form of this word, that is composed of letters with the sounds they represent, profits us nothing unless we grasp the true spirit which the thought in the word conveys.

Laying aside the physical form and sound with which these words are enveloped, let us look into the meanings for the spiritual life in these important devotional words that we may more deeply appreciate their sacred significance. For if one were to really grasp their full import and with that depth and breath pronounce a grand amen, a glorious hallelujah and a spirit-searching selah, it may be that heaven and earth would ring with the glory of the sound.

**M**ARTIN LUTHER ONCE SAID OF the Lord's prayer, "It is the greatest martyr on earth, because it is used too frequently without thought and feeling, without reverence and faith." This observation, as true as it is sad, applies with perhaps still greater force to the word amen. This sacred word is often used without due thoughtfulness and unaccompanied by the feeling which it is intended to call forth. Thus it loses its power from this very familiarity, and though constantly on our lips, it "lies bedridden in the dormitory of our soul." Nevertheless, the word amen is a great word, and Luther has truly said, "As your amen, so has been your prayer."

We find in the Hebrew that the word amen is a sacred word with great depth of meaning, and that it involves the user of the word and God, to whom it is ad-

ressed, in an oath or mutual covenant. It is at once a vow and an affirmation.

The root word means to prop, to stay, to support, to carry as a "nursing father who carries a child on his arm and takes care of it." The root also possesses a reciprocal meaning: to be stayed up, to be supported as "one may lean upon the faithful." Thus it is an active and reactive expression of that which stands firm, verified, confirmed, sure, durable, lasting, certain, trustworthy, dependable as "waters which never fail."

Our blessed Lord and Saviour Jesus Christ uses this word ninety-nine times in the Gospels. The number nine suggests complete divine manifestation and finality. In Matthew 5:18 Christ says, "Verily, I say unto you." The word translated by verily is amen in the original Greek text. Thus amen is used as a means of verification or confirmation, a vow of eternal importance. We note this solemn reassurance wherever Christ says, amen, amen, translated verily, verily.

Christ uses amen in this same way in Revelation 1:18 and 22:20. In Revelation 3:14, Christ refers to Himself as the Amen, the fullness of divine manifestation and finality as He delivers His message to the Laodiceans, the final state of the Church.

Amen is a word of benediction in Romans 15:33; I Thessalonians 5:28, and Hebrews 13:25. In Galatians 1:5; I Timothy 6:16; Revelation 1:6; 19:4, as well as in Philippians 4:20, it is a word of praise. Amen is also a word of prayer and supplication in Jeremiah 28:6 and Matthew 6:13; and in Revelation 22:21, where it is the last word in the Bible and seems to be the summing up note of the whole revelation.

The first time the word amen appears in the Bible is in Genesis 15:6, Abram "believed in the Lord; and he counted it

to him for righteousness"; literally, Abram "amened" the Lord. Oh, that we might truly amen the Lord, for amen is in itself a prayer of committal, saying, "Not our will but Thine be done." In amen we make our covenant with God and He confirms His covenant with us. "All the promises of God in him [Christ] are yea, and in him amen" (II Cor. 1:20).

**A** MEN IS THE LAST WORD OF THE NEW TESTAMENT; the last word of the Psalms is hallelujah. C. H. Spurgeon refers to this word as "a glowing word of adoration." In the original Hebrew this word is onomatopoeic, that is, a word that is a reproduction of the sound for which it stands, the echoic principle in language. The root word means to give a clear sharp sound or rejoicing, and carries also the thought to be clear and bright, to shine with glory. The word develops the meaning of clearly-sounded praise to Jehovah, the glorious God of Israel.

When the Hebrew root word is used in connection with praise of man or self, that word which results takes the meaning, made foolish, mad, raving, put to shame. There is no doubt but that this word is to be used only to glorify the Most High God and to sound His praise.

Hallelujah transliterated into the Greek of the New Testament reads *alloulouia*, with the rough-breathing accent on the initial "a," indicating that an "h" sound is to be pronounced before the initial vowel, but it is written in the English version, *alleluia*. John the Revelator hears "a loud voice of a great multitude in heaven, saying Hallelujah," or as it is written in English, "a great voice of much people in heaven, saying, Alleluia."

Here for the first time in the New Testament we come upon one of the most admirable words of praise ever made known on earth. It is the same that occurs so often in the most exultant of the Hebrew psalms. Anselm, of Canterbury, considers it an angelic word, which cannot be fully reproduced in any language of man and concurs with Augustine that the feeling and saying of it embodies all the blessedness of heaven. It is the full and proper understanding and feeling of the word that is essential to the proper voicing of this blessed word of praise.

This is the word that John hears sounding from the sky, loud as from numbers without number, and sweet as from blessed voices uttering joy. "It is one of the very highest acknowledgments and celebrations of God. Where it is understandingly sung there is at once the profoundest adoration and the most exultant joy" (J. A. Seiss).

David cried, "Thy hands have made me and fashioned me: give me understanding," and "through thy precepts I get understanding" (Ps. 119:73, 104). "God is the king, sing ye praises with understanding." Psalm 111 is an alphabetical hymn of praise starting with "Hallelujah, Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation" (see R.V. margin). "Praise ye the Lord, all ye His saints, unite in adoring Jeho-

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**P**ERHAPS THERE ARE NO MIRACLES of the Bible that come in for their share of ridicule like the miracles of Jonah and the "whale," and the flood in the time of Noah. It is with the latter of these two miracles that we will be concerned in this article.

The particular problem that will confront us in respect to the flood is its scope. Was it universal, covering the entire earth, or was it merely of local proportions?

Needless to say, the higher critics and modernists array themselves in respect to the second view. In all fairness, however, it must be said that there are some conservatives who have leaned to this view, although by far the greater number have believed in the universality of the flood.

**T**HERE ARE THREE LINES OF EVIDENCE that one can examine in seeking to solve this question:

First, there is the evidence of geology. This is the line taken by George Frederick Wright in his book on the Deluge, and also followed largely in his article on the same subject in the *International Standard Bible Encyclopedia*. Byron Nelson, a Lutheran writer, has published an interesting book, entitled *Deluge Story in Stone*.<sup>1</sup> Then, too, George McCready Price has published a great deal of material on the flood theory of geology.

The second field of evidence is that of archaeology. It seeks to determine what relation the extrabiblical narratives of the flood bear to the biblical account. John Urquhart<sup>2</sup> has done a good piece of work with this line of evidence. We see, for example, that traditions of a flood existed in ancient Greece, India, Burma, China, Malay Peninsula, Japan, Sumatra, Borneo, Australia, New Zealand, South America, Central America, Greenland, and among the Eskimos. These countries, as one can see at a glance, are pretty well scattered throughout the globe.

The third type of evidence is exegetical, that is, inquiry into the exact meaning of the text itself as to whether or not it teaches a universal flood. Because of the necessary limitations of this article, and because it may be of help to those who reverently believe in the plenary inspiration of the Bible, we will confine ourselves to this third point.

**N**O ANSWER TO THE QUESTION before us can possibly be formulated on the possibility or impossibility of the universality of the flood. That is, we must bear in mind, that possibility in a case such as this rests not upon science but upon faith. It is outside the realm of science.<sup>3</sup>

If we posit an omnipotent, transcendent

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<sup>1</sup>Published by the Augsburg Publishing House, Minneapolis, Minn., 1931.

<sup>2</sup>Urquhart: *New Biblical Guide*, Vol. I, pp. 256-380.

<sup>3</sup>I am not saying here that historical evidence for the universality of the flood, such as is given in archaeology, is outside the realm of science. What I am saying is that science has no right to settle the question of "possibility" or "impossibility" before any evidence is in.

# Was the Flood Universal?

By REV. WILLIAM H. PARDEE, TH.M.



# acts of science and Scripture have the right solution to this problem

God with whom all things are possible, then we cannot believe in the impossibility of a universal flood. Science has nothing to say about it, and indeed can say nothing about it, since it is not what happens in the ordinary course of events.

On the other hand, if we cannot believe in such a God, neither can we believe in the universal flood, and it is not on the basis of science either.

For example, Delitzsch uses the following argument: "A universal deluge, covering at the same time the whole earth to its highest mountain peaks, is physically and geologically inconceivable."

Inconceivable to whom? Is there any law of science discovered by careful research which says that it is inconceivable that the Creator of heaven and earth could do such? The truth is, it is inconceivable to Delitzsch's unbelief. When we state the argument thus, we realize that the only answer to it is faith in Almighty God.

Indeed, Delitzsch himself realizes this for he continues, "For the accomplishment of these inconceivabilities, recourse must be had to miracles of omnipotence, concerning which the narrative is entirely silent, and which would be not merely unprecedented in Scripture history, but also in direct opposition to the scriptural notion of a miracle."

The latter portion of this quotation, I think, we can flatly deny. To say that the story of the flood has within it no evidence of the miraculous or of omnipotence certainly is to deny the text itself. The point of the quotation, however, is that Delitzsch thinks the universality of the flood inconceivable because he cannot believe in it.

To us who believe in an omnipotent God who can work miracles, the question must be settled on other grounds. Let us then proceed to those grounds.

**T**HERE ARE THOSE WHO HAVE QUESTIONED the universality of the flood on the basis of the text itself. It has been urged by some that such phrases as, "all the earth," do not necessarily connote universality.

Some examples of this may be found in other references in Scripture, such as Exodus 10:15: "For they [locusts] covered the face of the whole earth, so that the land was darkened." It is evident that only the land of Egypt is meant here by the phrase, "the whole earth."

Also look at I Kings 10:24: "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart." We naturally would not think of such places as South America or China being involved in this. This leads Delitzsch to say that the phraseology in regard to the flood must be limited "according to the ancient geographical horizon."

Others, such as Dods,<sup>7</sup> would hold to a limited flood theory, saying that man was largely confined to the Euphrates Valley,<sup>8</sup> and thus, the race as a whole was destroyed.

**W**HILE WE ADMIT THAT THIS IS A FORCIBLE ARGUMENT, it nonetheless leaves us with the feeling that not all that can

be said has been said. In each of the references, where such a phrase as "the whole earth" was adduced to show that it can have a limited meaning, the phrase was used incidentally. Not so in the case of the flood narrative. Such phrases as "all flesh," "the earth," "everything in the earth," "every living thing of all flesh," are used no less than *twenty-two times* in the compass of two chapters (Gen. 6, 7). Not only so, but in most cases where there is such phraseology there is a coupling of phrases as if by way of explanation, so that we would not mistake the thought that was in the mind of the author.

Let us note a few of these couplets. "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die" (Gen. 6:17). Leupold comments thus, on this verse: "In order to emphasize that 'all flesh' is actually to be taken in its broadest sense, by way of repetition of the thought, the clause is appended, 'everything in the earth shall expire.'"<sup>9</sup> True, he continues, there are those who urge the use of the Hebrew word *kol* in a general sense, as in Genesis 41:57; Exodus 9:25; 10:15; Deuteronomy 2:25; I Kings 10:24, but "we still insist that this fact could overthrow a single *kol*, but never a double *kol* as our verse has it."<sup>10</sup>

Read on in the flood narrative and notice such verses as Genesis 6:19, 20; 7:4, 8, 14, 15, 23. Such verses seem to me to present strong evidence for the universality of the deluge.

Another piece of concrete evidence in this direction is presented in Genesis 7:19: "And the waters prevailed exceedingly upon the earth; and all the high hills [R.V., mountains] that were under the whole heaven, were covered." Let us link it up first with the argument that we have just considered. The waters are measured by the only measuring stick that would be available for such a flood, namely, the mountains. We are told that they were "covered"—not just a few of them, but "all the high mountains that were under the whole heaven." In order for us not to misunderstand, the writer uses a double "all" (which would be a superlative), and adds that the waters covered the mountains.

Now, a flood which was twenty-two and a half feet above Mt. Ararat was no mean flood. Waters which would be more than three miles in depth (more than 16,000 feet) could certainly not be confined to the Euphrates Valley, let alone to any other one portion of the earth's surface. The only other alternative would be to deny the story itself and land in the unbelief of Delitzsch. This we do not choose to do.

Dr. B. H. Carroll has aptly written in his commentary on Genesis, "A great

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<sup>7</sup>Delitzsch: *New Commentary on Genesis*, Vol. I, p. 248.

<sup>8</sup>*Ibid.*, p. 248.

<sup>9</sup>*Ibid.*, p. 270.

<sup>10</sup>Marcus Dods: *The Book of Genesis*, in *The Expositor's Bible*, pp. 55-67.

<sup>11</sup>That after at least two thousand years of history the human race should still be confined to the Euphrates Valley seems unlikely.

<sup>12</sup>Leupold: *Exposition of Genesis*, p. 274.

<sup>13</sup>*Ibid.*, pp. 301, 302.

**D**RY BONES! A whole valley of dry bones! What a gruesome scene for the prophet to behold! Dry bones scattered afar! This surely was a valley of death. What had happened? Who had followed that trail only to end in death? Undoubtedly they are human bones, for Ezekiel says, "These bones are the whole house of Israel."

It will be interesting for us to understand what the prophet saw, the wonderful miracle that took place in this valley

# DRY BONES

Ezekiel 37:1-14

By Rev. John Hay

What future is there for the Jew?

Will he return to Palestine?

These are vital issues of the day

of dry bones. But first let us look along that path which led to the valley.

It began away back in a heathen country where lived "a Syrian ready to perish" who was chosen and called of God. Man had failed under the dispensation of human government. The nations had built a city called Babel and had defied God. Now God was about to make a change.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

This is the Abrahamic covenant. God's purpose now was to leave the nations and to build up and prepare a particular nation—the nation of Israel.

**T**O THIS NATION WERE COMMITTED THE ORACLES OF GOD. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1, 2). And truly, it is from Israel we have the truth of God, the Holy Scriptures.

This nation was to be a witness to Jehovah. "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me" (Isa. 43:9, 10).

When the chaplain of Frederick the Great was asked to give in one word a

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proof of the truth of the Bible, he replied promptly, "Israel, your Majesty." And he was absolutely correct. Israel is the star witness against infidelity.

Israel was to be a means of blessing to all the earth: "In thee shall all the families of the earth be blessed."

It is important to note that this covenant was absolutely unconditional and depends alone on the faithfulness of God. For this reason it must come to pass.

Again and again throughout the Scriptures this covenant has been confirmed, for it was also made between God and the descendants of Abraham. It is an everlasting covenant. Here are the title deeds:

"And the Lord appeared unto Abram, and said, Unto thy seed will I give this land . . . For all the land which thou seest, to thee will I give it, and to thy seed forever . . . In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 12:7; 13:15; 15:18).

It was a long and a sad trail of continuous rebellion against God. How Israel frustrated His great purpose by disobedience and failures! At last the kingdom was rent. In 722 B.C., Samaria, the capital of the ten tribes of Israel, fell; and in 586 B.C., Jerusalem, capital of the two tribes of Judah, fell; and so they had reached this valley.

**N**OW, AS WE BEHOLD THE MIRACLE of the valley of dry bones, we shall see the terrible despair of the past.

What an apt illustration of what the Jewish nation became! Because of their sin all along that trail, God said He would put them aside. Undoubtedly this condition is a wonderful proof of the inspiration of the Bible. Everything God said would happen to Israel came to pass exactly as He said.

For example, He said they would be scattered among all nations: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve

other gods, which neither thou nor thy fathers have known, even wood and stone" (Deut. 28:64). "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). Has anyone a doubt as to this fulfillment? The children of Israel dwell alone. They are scattered throughout the earth as British Jews, German Jews, Polish Jews, Italian Jews, American Jews; yes, and there are Chinese Jews.

In his book, *The Conquering Jew*, John Foster Fraser wrote: "A fact of enormous interest to Jewish historians was the discovery of an ancient Jewish synagogue at Kia Feng Fu, the capital of Honan, which though several times restored, still contained the ancient records of Jewish settlements."

Quite recently a missionary friend returned to India, taking with her another missionary to work exclusively among the ten thousand Jews in one part of India. There are also African Jews. One tribe in Ethiopia, that goes by the name of exiles and that numbers 150,000, is clearly of Jewish stock, and so it is in West Africa, Arabia, and throughout all the world.

God said the Israelites would be disliked by others: "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee" (Deut. 28:37). "Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it" (Ezek. 5:14, 15).

God said the Israelites would be terribly persecuted: "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and falling of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day before night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see" (Deut. 28:65-67).

And has it not come to pass? It is interesting to read of laws enacted in the reign of Edward I of England concerning the Jews.

(1) That no Jew should come to or

Moody Monthly



Jerusalem from the Mount of Olives. In the foreground is the Mosque of Omar, on the site of Solomon's Temple. Keystone photo.

depart from England without license, on pain of death.

(2) That no Jew should walk or ride without a yellow badge upon his outward garment, on pain of death.

(3) That no Jew should stir out of his house on Good Friday.

(4) That no Jew should strike a Christian on pain of having his right hand cut off.

(5) That all Jewish synagogues should be suppressed, and any rabbi teaching or preaching against the Christian religion should be burnt.

(6) That all Jewish children, as soon as they are born, must be taken from their parents and put in charge of a rector or vicar to be brought up in the Christian religion, the Jew, however, to pay the charges!

Many of the bishops decreed that no Jew should enter a Christian church.

Thank God, this is not the law in Britain and America today, but we know too well how "the children of the weary feet" are hated, and millions of them are in great travail today.

Then God said that their land would be left desolate: "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste" (Lev. 26:31-33).

This and other prophecies have come to pass, and thus we see how God in the past has brought Israel to this state—a valley full of dry bones—because of their sin.

**B**UT NOW, TURNING FROM THE DARK PICTURE, we see the amazing activity of the present.

ity of the present.

"Can these bones live?" the prophet was asked. "O Lord God, thou knowest," was his reply. "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone." The situation seemed hopeless, indeed. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts" (Ezek. 37:11).

But as to the people, the Abrahamic promise has not yet been fulfilled, so something must happen to these dry bones.

God is faithful. The Jew cannot be destroyed. You might as well try to destroy Jehovah as to destroy Israel. God's Word must be fulfilled and none can hinder. How is it that in spite of all the persecutions Israel is still a nation?

Someone has written about the indestructible Jew (Jer. 31:1-3):

(1) The king of Egypt could not diminish him (Exod. 1:9-12).

(2) The waters of the Red Sea could not drown him (Exod. 14:13-31).

(3) The gallows of Haman could not hang him (Esther 5:14; 8:1, 2).

(4) The great fish could not digest him (Jonah 1:17; 2:10).

(5) The fiery furnace could not destroy him (Dan. 3:16-28).

(6) The lions could not devour him (Dan. 6:3-28).

(7) Balaam could not curse him (Num. 23:8).

(8) The nations could not assimilate him (Esther 3:8).

(9) The dictators cannot annihilate him (Isa. 14:1, 2).

Because the Lord said, "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make

a full end of thee" (Jer. 30:11).

As to the land, it is the Promised Land. It shall belong to the Jew.

Modern Palestine is only a small strip of land, and it has been thought that it could care for only a portion of the Jewish nation. But the Promised Land is not merely that strip; it is a country twenty-five times modern Palestine. It is larger than any of the European countries (with the exception of Russia), and is capable of providing homes and farms for every Jew in the world!

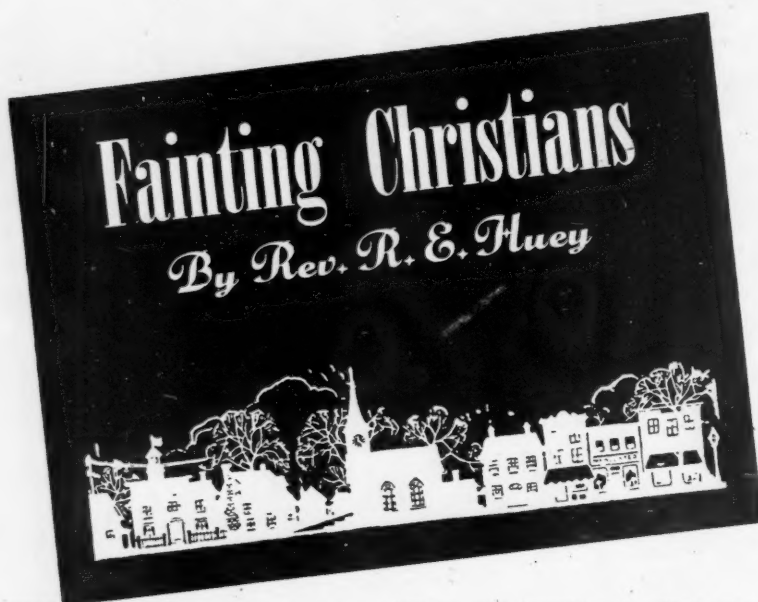
## WHAT HAS TAKEN PLACE IN OUR OWN DAY?

First of all, the Zionist Movement has come into existence. Away back at the beginning of this century, Theodor Hertzl called the first Zionist conference in Switzerland, and adopted the slogan, "Palestine for the Jew and the Jew for Palestine."

Then came the Balfour Declaration. Dr. Chaim Weizmann, a Jewish scientist, discovered a process for making acetone, which was greatly needed by the British in World War I. A grateful British cabinet offered a reward, which Dr. Weizmann flatly refused. When pressed to receive some recompense he said, "I would like to do something for my people." And the result was the famous letter dated November 2, 1917, sent to Baron Rothschild, as the Jewish representative, stating:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights

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**T**HE WISE MAN SAYS, "If thou faint in the day of adversity, thy strength is small" (Prov. 24:10).

His father, David, had said, many years earlier, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Ps. 27:13). This psalm gives evidence of having been inspired by the rebellion raised by David's son, Absalom, in which Absalom sought to kill his father, and become king in his stead. "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though wars should rise against me, in this will I be confident . . . for in the time of trouble he shall hide me" (Ps. 27:2, 3, 5).

David testified that unless he had expected to receive God's help in his time of great trouble, he would have fainted. To this, Solomon adds that the person who faints in the day of adversity is a weak person.

When a person faints, his heart beats very slowly; circulation and life generally

become very languid; all activity stops entirely; and the person becomes unconscious. Now, the life of the body is in the blood; but the life of the resurrection body is the spirit, generated by the Holy Spirit of God.

The word "faint" is found approximately thirty times in the Bible, and with one or two possible exceptions it refers to fainting of the heart, or soul. So the Christian who has become languid, inactive, and has lost God-consciousness is suffering from a very weak flow of the divine life in his soul.

The prophet Isaiah reminded some Israelites who were suffering from loss of God-consciousness, of this very fact. "Why sayest thou . . . O Israel, My way is hid from the Lord . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (Isa. 40:27, 28). In Isaiah 42:1, 4, he calls attention to work to be done by God's servant, the Christ: "Behold my servant . . . He shall not fail nor be discouraged, till he have set judgment in the earth."

Brother, how vigorous is the flow of divine life in your soul? We are called on to "pray with all prayer and supplication in the Spirit." Are you able to go into the very presence of God, with all confidence that God hears and will grant the petitions that you ask of Him? How about your power to resist sin? God counsels His children to "be strong in the Lord, and in the power of his might." God does not commit sin; and His word of authority to His children is, "Sin shall not have dominion over you."

If sin has had any dominion over you, to that extent the divine life has not been flowing in your soul. How about your endurance in Christian work? "Be not weary in well-doing" (Gal. 6:19). "God . . . fainteth not, neither is weary" (Isa. 40:28). If you are weary in God's work, it is because God's Spirit is not inspiring you in the doing of His work.

It will certainly be to our profit to look for some of the common causes

## Keen spiritual diagnosis finds the cause and cures the faintness



of fainting. And again the analogy runs true to the causes of fainting in the physical life. The physician may find the cause in some source of corruption in the blood stream, the life of the body. Perhaps it is a decayed tonsil, or an abscessed tooth. Again the prophet Isaiah gives us a word of interpretation. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). It was those putrifying sores in the lives of God's ancient people that made them sick in their heads and faint in their hearts, incapable of enjoying or glorifying God.

To a group of Christians who had been quickened together with Christ, and raised up to live in a heavenly position with Him (and that is true of all believers), God said, "Put off . . . the old man [nature], which is corrupt," and "let no corrupt communication proceed out of your mouth" (Eph. 4:22, 29).

These sources of corruption in the life of a child of God may be cleared up by the simple process of confessing them to God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Hunger is a common cause of fainting among Christians. The Lord Jesus said of the hungry multitude to whom He had preached, "If I send them away fasting . . . they will faint by the way" (Mark 8:3). Hunger of both body and spirit is entirely normal and is designed to drive us to the normal source of supply to have our hunger satisfied, that we may grow strong thereby.

The psalmist gave expression to true Christian experience when he said, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

This record of God's people in the long ago is expressive of the experiences of multitudes in the Church today, and in every age. "Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses" (Ps. 107:5, 6).

The incarnate Word, and the living, printed Word of God are the food of God's people in all ages.

Fainting is also sometimes caused from shock. This is suggested by "the day of



January morning. Louis C. Williams photo

adversity," in Proverbs 24:10.

The apostle Paul wrote to the Ephesians, "I desire that ye faint not at my tribulations for you" (Eph. 3:13). Very likely he had in mind two facts. One was the uproarious experience he had at the hands of the silversmiths in Ephesus, when he almost forfeited his life to the angry mob, and that, right in the presence of the young Christians at Ephesus. And, to discourage them further, he was in prison at Rome at the time he wrote this letter to them. Surely these severe adversities suffered by their great church leader were a great shock to those young Christians.

We naturally wonder if the apostle's Spirit-wrought desire that the Ephesians

faint not was realized. Some thirty-five years later, the Lord Jesus from heaven dictated a letter to the apostle John, which he wrote and delivered to the Ephesian church (see Rev. 2:1-7). In verse 3 of this letter, the Lord Jesus says, Thou "hast borne, and hast patience, and for my name's sake labored, and hast not fainted."

There is also a fainting that is likely to be consequent to valiant service.

Elijah, discouraged, and sitting under a juniper tree, after his valiant and victorious contest with the four hundred and fifty prophets of Baal, is a touching example of this. Jonah, fainting under the gourd vine after his very successful testimony to the Ninevites, is another.

God has provided for the needs of His people in all ages, in giving them the example of the Lord Jesus. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:3). It is comforting to realize when we are overwrought, that our Lord has compassion on us. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36).

**F** AINTING MUST BE AVOIDED IF life is to be useful. "In due season we [Continued on page 314]

# My Friendship with

By GRANT COLFAX TULLAR

## George Coles Stebbins

**I**N MY LONG-TIME, INTIMATE AND FRIENDLY RELATIONSHIP with Dr. George Coles Stebbins, I have thought that God must have had him in mind when He had recorded in His Holy Word, "With length of days will I satisfy him, and show him my salvation" (Ps. 91:16, margin), for those words were surely true of him.

Born on February 26, 1846, Dr. Stebbins' "length of days" was only four months and twenty days short of a full century. October 6, 1945, brought to a close one of the most perfect Christian

lives it has been the writer's privilege ever to have known.

God did show him His salvation, and Dr. Stebbins was in no wise slack in revealing that unusual and precious possession to those with whom he personally came in contact during his "length of days," as well as to untold millions whom he had never met, but whose lives he touched through the ministry of the gospel hymns he composed. Though "being dead" he will yet reveal God's salvation to other millions through all the years gospel hymns will be sung.

Officials of the Methodist Church, Catskill, N.Y., where Dr. Stebbins worshiped for many years, plan to install a carillon in the steeple, as a memorial on the hundredth anniversary of his birth, February 24, 1946. Courtesy Orson O. Rice, pastor.

**Christian gentleman**

**Great gospel hymn composer**

**Wonderful friend**

While many gospel hymns are short-lived, those which George Coles Stebbins composed seem to be destined to live for ages to come; and while they live, he will yet be speaking to those who sing them and to those who hear them. To his "length of days" here on earth will thus be added other centuries in which he will still live in the hearts and lives of others.

**I**N THE FOLLOWING LINES, I shall try to pay worthy tribute to Dr. Stebbins as a Christian gentleman, as a great composer of gospel hymns and as a wonderful friend.

In bearing such testimony, it will be impossible not to obtrude myself and my experiences upon the attention of my readers, but this will be for the sole purpose of giving insight into the great gifts and the beautiful life of this departed friend.

It was about the year 1893 when first we met. Mr. and Mrs. Stebbins were on the way to Atlanta, Ga., where they were to attend the International Christian Workers Convention. He was to be musical director of the convention. The Central Union Mission of Washington, D.C., with which the writer was then connected, had invited the delegates from the North, East and West to hold a rally in the mission auditorium on the night before entraining for Atlanta. Mr. and Mrs. Stebbins were among the many who attended that rally. The mission directors had delegated me to conduct the music and to sing a solo on that occasion, as well as to represent the mission in the convention at Atlanta. I felt somewhat embarrassed at having this great man seated before me as I conducted the parts assigned to me in that rally.

The following morning, many of us were en route from Washington to Atlanta. Before our train had gone very far, Mr. Stebbins found his way to my section in the Pullman. He gave high commendation to my amateurish efforts of the evening before and asked especially about my solo. When he learned that the song was my own composition,

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Moody Monthly



**T**HESE WORDS are not addressed to those saints of God who have grown so close to their Lord and Saviour that they live in almost hourly communion with Him. Prayer to them is as natural as breathing, and they have learned the secret of "effectual, fervent prayer."

There are some Christians, however, who, although they love the Lord, find that for various reasons their prayers have become cold, formal and limited. Perhaps they do not fully realize how wide a scope their prayers may cover, or how much more interesting their petitions would be if offered with imagination.

Praying with imagination does not imply daydreaming through our prayers, nor wishful thinking in place of concrete petitions. It is rather a projection of ourselves into the life of the one for whom we are praying, so that we may pray sympathetically and intelligently for his needs; thus avoiding "vain repetitions" and what might be termed the blanket phrase of prayer, "God bless and keep" so-and-so. In what way does he need to be blessed? In what, or from

*If prayer time is dull and lifeless take a helping of this "tonic."*

# Praying with Imagination

By Kathleen Blair Meredith



Winter in the desert. Photo by Muench

what circumstances, do we want him kept?

**W**E TAKE PAINS IN LETTER WRITING and in speaking to avoid drabness and monotony. We search for the word or phrase that exactly expresses our meaning; we try to make our written or spoken words reflect the best in our personality. But when we speak to our most important audience, the One whom we most wish to please, we are sometimes guilty of lapsing into a slipshod method of praying. Our tongues run over the familiar phrases while our minds wander elsewhere.

We are in danger of becoming bored with our prayers, because of the very monotony for which we ourselves are responsible. Instead of a priceless privilege, our audience with the King becomes a task and a burden.

How much more vital and interesting our prayers would become if we used the imagination which God has given us. For example, we may have no personal interest in any one missionary (although if this is the case, the child of God should remedy the situation), but we can make ourselves much better helpers for the missionary cause by picturing to ourselves what these servants of God are going through, and then praying accordingly.

Hardly a month goes by without new missionaries leaving for the field. Pray

for them as the hard days of separation from loved ones draw near. Older people may pass away and children grow beyond recognition, before these missionaries return again. Pray for them on their ocean journey, that they may be used to win some of their fellow travelers to Christ; that they may be protected from dangers of storm; that the voyage may be a time of physical refreshing for them.

Follow them in your mind as they arrive at their destination, and experience the difficulties of living in a new climate, eating strange food, doing without many comforts and conveniences, getting along with resident missionaries who have hitherto been total strangers to them.

Pray for them during the long period of silence when they are learning a new and difficult language, and, seeing the need for the gospel all around them, are yet unable to witness to the love of the Christ of Calvary.

Pray that "the joy set before them" may outweigh homesickness, discouragement, and seeming failure.

Think of them on "family" days, such as Thanksgiving and Christmas, and pray that they may be doubly conscious of the Lord's presence then, and rejoice that they are of "the household of faith."

Then there are the veteran soldiers of the Cross who need our prayers, too. Do they not often lift up their eyes unto harvest, and long for more workers, more funds for expansion, more medical sup-

plies, and better means of transportation to contact villages hitherto unreached? Do they not often need to be comforted concerning children sent back to the homeland for schooling? Are they not in need of patience and sympathy to deal with the unregenerate; tact and a sense of humor to tide them over the rough places? Let us pray for them that God will supply all their needs in Christ Jesus.

**A**LSO, LET US IMAGINE OURSELVES in the place of the native convert, and picture the adjustments he has to make to an entirely new set of values; the taunts and reproaches, if not actual persecution, which he has to endure from his family and neighbors; the loss of livelihood, of prestige, of caste; the pressure that is brought to bear on him to return to the "old way." These, our brothers and sisters in the Lord, stand desperately in need of earnest, directed prayer.

Listen sometimes to a missionary home on furlough praying for the missionaries on the field. Notice in what detail he presents each phase of their life and work to the Lord. He *knows* their needs; he is speaking from personal experience. But there is no reason why those of us who have left the spreading of the gospel in his hands should leave him with all the burden of prayer.

We may never be in God's firing line  
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A section of Chicago's Near North Side, showing the Palmolive Building in the distance, with Wrigley Building and Tribune Tower in the foreground. Acme photo.

# Is Fundamentalism Enough?

By  
Rev. Gerald L. Stover

**The gates of hell  
will not be moved  
as long as we  
tolerate the enemy  
within our ranks**

**F**UNDAMENTALISM is in altogether too many instances truth on ice. Often the most precious and glorious Christian doctrines are held in a theologically cold and pedantic manner. Orthodox primness is insisted on by a conservative wing of the theological world, whose adherents have adjusted their doctrinal dress with the most meticulous precision. Doctrinal correctness, fastidious credal manners, and dogmatic insistence on certain articles of the Christian faith are in evidence on every hand.

Many argue vociferously for the accuracy of their particular shade of doctrinal belief, and so much so that we are prone to wonder if the conservative school of theological thought will ever come to any degree of unity.

But alas, with all of this contention for doctrine, there is a spiritual coldness and apathy that is appalling. Believers are found warring over shades of interpretation, and yet while striving for orthodoxy in such matters are relatively unconcerned about heterodoxy in life. Men have forgotten that with preaching comes practice, with doctrine comes duty, with light comes life.

J. D. Adams, late president of the

Mr. Stover is pastor of Boston Street Baptist Church, Kitchener, Ont.

Philadelphia School of the Bible, often stood before the incoming class of students, and said, "Gentlemen, God expects life as well as light." The indifference toward practical, sane, and sober living for God is frightful. We stand amazed at the unconcern for men without Christ; we are alarmed at the powerlessness and prayerlessness of the Church of Jesus Christ, in spite of all her orthodoxy. The rancor, jealousies, and strivings rampant in Fundamentalism savor of the fact that while our theology may be correct, our lives are not.

The world is totally unconcerned about our theological statements, and will remain so until the glorious tenets of our Christian faith are translated into everyday living for God. When our creeds grip our souls and evidence themselves in power and deep humility, the world will take note of the fact that we have something to offer them. Our fundamental creeds are not enough! Truth on ice will not disturb the sinful soul. Truth aflame in daily living, creeds manifest in conduct, statements translated into service and precepts become practice will stir afresh a world for God.

**S**EVERAL PERTINENT PASSAGES of Holy Writ are worthy of our consideration. Paul writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye

are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

This gem of truth appears in what is usually designated the practical portion of the Epistle to the Ephesians. This epistle naturally falls into two divisions, which fact is perhaps suggested to us in the opening verse of the first chapter. It is addressed to the "saints which are at Ephesus, and to the faithful in Christ Jesus." To the saints and to the faithful may suggest this twofold division of truth, the first referring to our position or standing in Christ, the latter referring to our walk or state.

Whether this point be well taken or not, the fact remains that the first three chapters deal with issues of doctrines, and the latter three revolve around issues of practical Christian living. The first division has to do with the great fundamentals of election, predestination, redemption, forgiveness, the sealing of the Holy Spirit, and the great truths of the Church of Jesus Christ. The practical portion has to do with humility, meekness, patience, love, unity, separation, testimony and victory. The second is the outgrowth of the first.

Doctrine is important to proper living. Heterodoxy in doctrine invariably results in heterodoxy in life. One has said, "Tell me what a man believes, and

I'll tell you what the man is." To live correctly, our creed must be correct. Correctness of creeds with inconsistent living is to have "a name that thou livest, and art dead" (Rev. 3:1).

God demands that our walk be well pleasing unto Him. We are exhorted to walk worthy. In simple, pointed language the Spirit of God describes this worthy walk. Our walk is to be first of all "with all lowliness," that is, with all humility. This involves our attitude toward ourselves.

Paul in writing to the Romans said: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).

To the Philipians he wrote: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

The realization of the inner significance of the grace of God will produce within our souls a sense of our utter unworthiness. When "amazing grace, how sweet the sound" is our theme, we are not so apt to be concerned about the perpendicular pronoun; self-forgetfulness is the fruit of grace understood.

However successful and popular the servant of God becomes in the eyes of men, he is successful before God only in the measure in which he permits the grace of God to produce lowliness of mind within him. How perfectly contradictory to nature it is to "esteem other better than themselves"! And yet, the Christian is not called to a life on the natural plane, but to a life lived on the high plane of victory, in which life the grace of God so bears the fruit of the Holy Spirit, that we grow utterly unconcerned about our own plans, ambitions, rights and attainments, and passionately interested in the blessing and progress of others. This is a vital part of the worthy walk of which Paul speaks.

Our Fundamentalism ought to produce this result. If we loudly proclaim our belief in the free grace of God, then we must permit grace to do her tender work in our lives as believers.

Meekness is a virtue much talked of, but seldom seen. This fruit of the Spirit involves our attitude toward trial. Our Fundamentalism loudly proclaims the sovereignty of God and the love of God. It boasts of bowing to the glorious truth that "all things work together for good to them that love God" (Rom. 8:28). Yet, when suffering, loss, defamation of character, misunderstanding and criticisms come to us, what is our attitude? Often indignation, thirst for vindication, counter-criticisms, murmurings and complaints characterize our attitude toward such. Instead of quietly submitting our case, our circumstances, our reputations, our ministries, our all to the Lord; instead of a willingness for God's will, we chafe and doubt.

Ah, beloved, when will we learn that our lives and all pertaining thereunto are precious to God, and that He can best pilot us through the stormy seas of testing. Meekness, not murmuring, should

grace the believer's life. Failure to graciously submit to the hand of God in testing, involve what it may, belies our Fundamentalism, and brings reproach upon the ability of God to fully satisfy the human heart.

**L**ONGSUFFERING INVOLVES OUR ATTITUDE TOWARD OTHERS, and this virtue is intimately related to "forbearing one another in love." Fundamentalism needs a fresh baptism of God-given longsuffering. Petty intolerance, spiritual pride and bigotry, unwillingness to bear with a brother in Christ, impatience with God's children will be exchanged for the grace of longsuffering (patience) as we permit the Holy Spirit to have His sovereign way in our lives.

Our creeds include the gracious ministry of the Spirit to the believer, and God demands that this point of sacred truth become a living and vital reality in our Christian experience. To *forbear* is to lift up, and the average Christian is a past master in lifting up the children of God for criticism, but alas, how little is known of the art of lifting up one another in love! How easy it is to criticize, to gossip, to pass along the very latest about this or that brother. How simple to rejoice in another's failure, to be impatient with the child of God who doesn't grow as quickly in grace as we think he ought to. How unkind, cruel and exacting we may become.

Competition between organized groups in the ranks of Fundamentalism has produced a spirit of satisfaction at the reversals or outright failures of other

groups or individuals. How few there are to lift up in love, and what a tonic to one's soul it is to meet a child of God in whose life Fundamentalism has given birth to the grace of forbearance.

To the well-beloved Gaius, Paul wrote, "For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth" (III John 3).

The "truth that is in thee" is holding truth; walking "in the truth" is truth holding the believer. One is orthodoxy of creed, the other is orthodoxy of conduct. Do we who subscribe to the fundamentals of divine revelation also subscribe to God's rule for our lives? To "walk in the truth" is to walk governed by, saturated with, delighting in the Word of God. Oh, that Fundamentalism might submit to the truth, and find herself in the grip of an overwhelming passion to please her Lord.

A Fundamentalism that shouts her doctrines from the housetops, but indulges in the dissipating sins of criticism, contention and rivalry is of no avail for God. Orthodoxy which does not abandon itself to the sovereign control of truth leaves behind a trail of ruin, heartaches, broken churches, stunted growths and defeat.

Jude exhorted believers thus: "That ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

The faith here refers to the body of Christian truth, and in the age-long conflict between truth and error the child of God is urged to "earnestly contend for

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## Beyond Earth's Sorrows

By Bessie Patten Gilmore

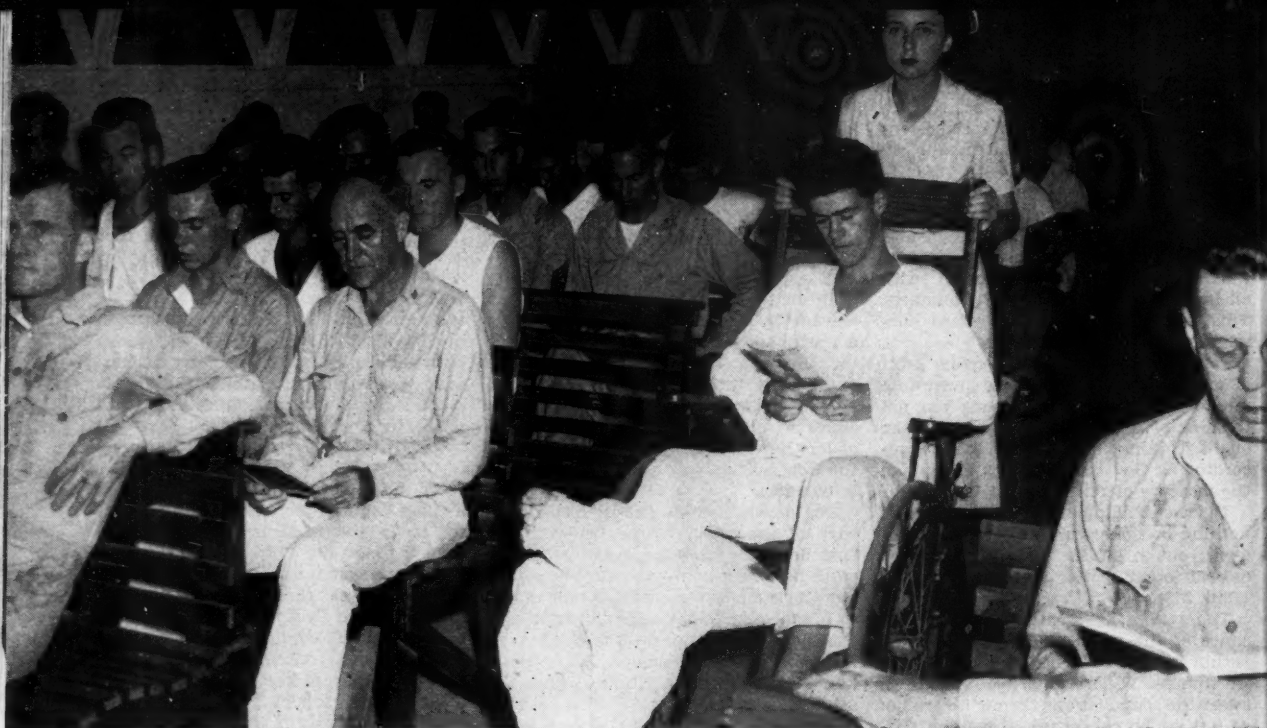
Beyond earth's sorrows, the joys of heaven,  
Eternal blessings with Christ my Lord;  
Earth's weeping ended, earth's trials over,  
Sweet rest in Jesus, O blest reward!

Beyond earth's battles, a glorious morning,  
When strife is ended, all conflict done;  
The peace of heaven surpassing knowledge—  
Beyond earth's battles, the victory won.

Beyond earth's shadows, the face of Jesus,  
With Him forever in endless light;  
His glorious presence shall be my portion.  
Beyond earth's shadows, beyond earth's night.

(Chorus)  
Beyond earth's sorrows, the joys of heaven;  
Beyond earth's shadows, a glorious dawn;  
Beyond earth's battles, sweet peace unending;  
Beyond earth's sunset is heav'n's fair morn.

This is probably the last poem for which the late George Coles Stebbins composed music. This was done in May, 1944, after his ninety-eighth birthday.



# What the Church *May Expect*

BY CHAPLAIN [LT.] C. STANLEY NEWBURG, USNR

**T**HERE IS MUCH SPECULATION TODAY AS to the attitudes of our servicemen and women as they return home. Our country recognizes that the situation will be fraught with many problems, and as one solution it has enacted legislation which will help the veteran bridge the gap between the ordered routine of the *militaire* as compared with the rugged individualism of civilian life. Opportunities for education, technical training, cash bonuses, civil service preferences, and other aids will help the veterans in their problems of readjustment.

The reasons for this concern are numerous. You cannot train a man to kill his fellow man without developing dangerous tendencies which will break out in some cases on the man's return from the battlefields where he has practiced that which he learned in training. The passion to kill, whether it be a Jap or a German, is not an emotion, and when developed it cannot be shut off at will like the faucet in the bathroom.

As though this were not enough, men and women are returning with changed

personal standards. Beer drinking, under government sale and supervision, has become so commonly accepted that any protest raised is like a voice in the wilderness. Profanity and vulgarity, formerly indulged in only by isolated individuals, has had to be endured so long that even the decent men are no longer perturbed about the conversations round them. And the congregating of men in large numbers, separating them from contacts with those of the opposite sex, has always led to a lowering of personal moral standards on the part of the weak.

As Christians, let us face these facts. If our government admits their existence, and the subsequent need of special efforts to guide, control, direct and lead the discharged veterans, it behooves us to ask ourselves if the Sunday school boys and girls of yesterday, returning home prematurely aged, will return to their churches, the religious home of their teens? If so, what can we do for them, what do they expect of us, and what may the church expect from them?

In other words, what does this one chaplain believe the returning veteran

will want to find in the church back home?

**F**IRST, IT IS MY OPINION that we must return to the purity of the New Testament Church, to the revival fires of Moody and Sankey, and to the evangelistic zeal of Wesley and Knox. Not that the Church was perfect in those days or in any age, but it recognized that the fundamental and inescapable motive for Christ's coming into the world was to seek and to save that which was lost.

In other words, when G.I. Joe returns and starts attending church, he will look for the Christ to whom he prayed in battle. Presenting book reviews instead of preaching that the blood renews, compromising with the devil instead of condemning sin, and conniving with hypocrisy instead of exposing it, will not hold the mind of the boy who has seen his mates and his buddies die on the beaches and in the foxholes.

These men will be quite open in their scorn of the preacher who doesn't know whether or not there is a God, and if there is, whether or not He answers prayer! They know that He does! And

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*G. I. Joe expects something of you—and a live chaplain tells you what!*

the church which winks at and condones sin in its midst and in the community need not be disappointed at the absence of servicemen. It is my frank and earnest opinion that the church which presents the crucified and resurrected Lord and Saviour will win a hearing with the returning serviceman and woman.

But the task just begins there. Whether we be Arminians or Calvinists, I think we are all agreed that a new-born babe cannot shift for itself. These men will want to know why. Why did God permit two trees in the garden of Eden; why does God allow war; why is the Bible the only authority of Protestantism? These, and hundreds of others, illustrate the inquiring mind of men in military service, and therefore we are going to require an educational program, a *Christian* educational program.

Too often, the evangelicals and the evangelistically-minded Christians try to teach a new convert a few appropriate Bible verses and a half dozen jazzy choruses, and then send out the babe in Christ to meet the adversary! Why, we might just as well have tried to take Okinawa with a canoe filled with boy scouts, armed with bean shooters!

**L**ISTEN, I GRANT you that too often the soldier, sailor, or marine is serving the devil with all he has; but at least he fears him! We need Christian preparation if we would wage a successful war against the forces of evil.

We took a load of marines on our maiden voyage who later "went in" at Iwo Jima. I met one of them on a ferry in Norfolk just a few weeks ago. He told that after leaving the ship they had six weeks more of intensified training, living under the same conditions and simulated horrors of jungle warfare.

"How long were you there before you were wounded, son?" His answer was, "Nine days, chaplain; but the average time one of the fellows in my outfit put in there before he was either wounded or killed was three days."

Months and months of intensified training for an average length of battle duty of three days—but they conquered! And the Church will have to educate and train its workers if it ever conquers sin and Satan.

Bible study groups with goals and motives should prove attractive when intelligently and enthusiastically presented. Beware of the unprepared Sunday school teacher whose hackneyed remarks are the same for every lesson! And theology is not a dead subject, quite to the contrary! These men are inter-

ested in what the Church believes and teaches relative to creation, sin, the atonement and immortality. Perhaps the denominational catechism would be most effective as a textbook.

I use the word denominational rather hesitatingly, not that I would repudiate the denominations as a means to an end, but I denounce the spirit which would make them the end. Any attempt on the part of die-hard denominationalists to exalt their particular branch of Protestantism will not be welcome to the average veteran, according to my way of thinking. He has knelt on the decks of ships tossing at sea, sometimes under fire, or on coral sands while shells were exploding in the distance. With face turned upward and mouth open, he has received the wine-soaked wafer at the hands of—not a Baptist, Methodist, Presbyterian, or other denominational minister, but the Protestant chaplain.

Really, it is amazing how these men have lost their denominational consciousness! All of us have our denominational convictions, and this is as it should be, but if these receive too much pressure, we are in danger of putting the cart before the horse. I believe that I utter the sentiments of the average G.I. Joe when

I say that over-emphasis on denominationalism will not appeal to him.

**F**INALLY, I BELIEVE RETURNING boys will want action spelled with capital letters! The church which has but one service a week will have less in the future, as far as these veterans are concerned! There are so many ways in which this energy can be harnessed and put to work for Christ and His kingdom. Much depends on the location of the church, whether it be urban or rural, and the facilities at hand. Testimony meetings, gospel services of one kind or another, street and factory meetings, hospital and prison visitation, consecrated scouting, youth rallies, conventions, radio broadcasting, Sunday school teaching and leadership, discussion groups, ushering—these are just some of the many channels through which these men can develop and maintain their enthusiasm for spiritual things.

The church which is on fire for God under the right leadership, supported by a membership that is willing to make the necessary sacrifices of time, energy and money, will offer plenty of action to the men who have learned that you cannot win a war sitting on a rocking horse, talking about yesterday's victories. If you have an enemy, action is required to defeat him, and if there is no enemy let's quit! If God is love and Satan is real, and if there is "a heaven to be won and a hell to shun," your G.I. Joe will want to do something about it.

**T**HESE ARE MY PERSONAL OPINIONS and do not necessarily reflect those of my fellow chaplains. However, they are based on my experiences and contacts with men over a period of twenty-eight months, both on shore and on sea duty. I do not believe there is going to be any great turning toward Christ or the Church on the part of the veterans.

In spite of what I have read in some papers, I can't see any great revival breaking out among military men, and I believe that, under God, I have been privileged to see the convicting power of the Holy Spirit dealing with men as much as the average chaplain. I am not talking about "foxhole religion," which doesn't last beyond the securing of the beachhead! I have seen just as many men turning to Christ on the way back to the States as on the way out to the staging areas.

But I do believe that thousands of men, who perhaps never before had any personal interest in the church back home, are going to turn to it in the hope that there they will find the answers to the questions of life here and in heaven.

This I do know, that when I return to civilian life, I pray that God will send me to a church that will present salvation through the blood of the Lord Jesus Christ, will have a sound and varied Christian education program, and will offer plenty of spiritual action, not only for the returning veterans, but for all who would enlist in a consecrated service to the King of kings and the Lord of lords.



# Much Land to Be Possessed

By REV. VANCE HAVNER

*There remaineth yet very much land to be possessed.—Joshua 13:1.*

**A**FTER SEVEN YEARS in the Promised Land the children of Israel had not yet "possessed their possessions." They were slack to go to possess the land the Lord God of their fathers had given them. Much of Canaan was yet in the hands of the enemy. There remained very much land to be possessed.

The beginning of a new year is a good time for all saints of God to survey their prospects, to take inventory of their progress in their promised land, how much of it is theirs and how much is theirs to take.

Some, alas, may find themselves to be yet in the wilderness, wandering around Kadesh-barnea, or on Jordan's stormy banks, casting a wishful eye to Canaan's fair and happy land where their possessions lie. But God has begun to give, and we should begin to possess (Deut. 2:31), and, having begun, we ought to make a

thorough job of it.

Christians are so prone to half-do, to get stuck on the middle mile. The grace of patient continuance, continuing in the perfect law of liberty, is altogether too rare.

The middle of life is a dangerous time for the soul, for consider how many church members seem to let up in their forties. The lame man healed by Peter and John was "above forty," we are told. When anything phenomenal happens in the spiritual life of a middle-ager, it deserves special mention!

But we are all in constant danger of settling for a part of Canaan instead of the whole. How much land yet remains to be possessed in our communities, in our churches! We fall there because first we fall in our own lives.

Some of us merely live on samples brought back from Canaan by those who have seen the land. Bible conferences

and meetings for deepening the spiritual life often turn out to be just that, a feasting on figs and grapes, milk and honey, brought back from Canaan by Bible teachers. But when we are exhorted to possess the land for ourselves, we fear the giants of Anak. We are in our own sight as grasshoppers and so are we in their sight (Num. 13:33). Of course, if we think we are grasshoppers, everybody else will agree! Some even long for Egypt's garlic instead of Canaan's glory—melons instead of miracles!

**I**N ALL THE THRILLING STORY OF CANAAN'S CONQUEST one character stands out from the rest. Caleb had "another spirit." Thank God for Christians of "another spirit" who believe "it can be done!" What is the secret of this man?

For one thing, he had a purpose. Three times we are told that "he wholly followed the Lord his God." He had a single eye and could have said with Paul, "This one thing I do."

Hambone, the Negro philosopher, said: "One reason why some folks never git nowhar is, they want gwine nowhar when they started." Caleb was going somewhere. He did not follow God with his fingers crossed and a heart full of reservations. Nor did he entangle himself

What are your spiritual prospects for the new year?

with the affairs of this world, but he lived to please Him who had chosen him to be a soldier.

Furthermore, he had a *promise*. He told Joshua how Moses had promised him the land (Josh. 14:9). With Caleb, God's promise was not a motto to frame and hang up, but a check to cash. He not merely appreciated the Word of God, he appropriated it. And he asked for a mountain, "Give me this mountain." Most of the saints will settle for a molehill. Caleb attempted great things for God, expecting great things from God.

This mountain was not a health resort; it was the stronghold of the very giants who had terrified Israel years before. Israel had become as grasshoppers before the giants; Caleb was for turning the giants into grasshoppers. The spies saw

a difficulty in every opportunity; Caleb saw an opportunity in every difficulty.

CALEB ALSO COUNTED ON A PRESENCE, "If so be the Lord will be with me, I shall be able to drive them out, as the Lord said." There you have humility and bravery. Caleb did not say, "Because I am brave," or, "Because I wholly followed the Lord my God," but "If God be with me." Paul could do all things *through Christ*.

We leave God out of our calculations, "If we had a certain preacher; if we had enough money." We count on our efficiency instead of His sufficiency. Claiming the *promise* means counting on the *Promiser*. "He hath said . . . so that we may boldly say . . ." "We lie to God in

prayer if we do not rely on God after prayer."

Finally, Caleb took *possession*. And when he captured Kirjath-arba it became Hebron, a city of refuge. Like Samson's conquest of the lion, it became a blessing to others. God gives us our Kirjath-arbas that we may turn them into Hebrons for the good of our fellows, not make of them pleasure resorts for ourselves.

"There remaineth yet very much land to be possessed." Let us fight the good fight of faith, in nothing terrified by our adversaries. Let us face it with holy purpose. Let us claim the *promise*. Let us count on the *presence*. Let us possess our *possessions* and share them with others!

## Praying With Imagination

[Continued from page 285]

in the flesh, but He has given us our imaginations so that we may be there in spirit and may pray accordingly.

To bring the illustration nearer home, do we not sometimes awaken at night to see a lighted window shining from a neighboring house. Does this make us think of the many who need our prayers through the long dark hours; those who cannot sleep because of pain or restlessness; those who are anxious over loved ones, or mourning their loss; little children who awaken in the darkness feeling lonely or frightened. Do we pray for them before we go back to sleep, and also for those keeping weary vigil beside beds of sickness?

There are many who, because of present conditions, are nursing the sick for the first time, hampered by their lack of skill and experience. For them the hours of the night are long and filled with dread. Then there are doctors, summoned hastily in the hours before dawn, needing our prayers that their minds may be alert, their hands sure and competent.

Most important of all, there are fellow men on beds of sickness who will never see another sunrise, who will be called to their accounting this very night. Do we pray for them, although they are unknown to us, that if they are going into a Christless eternity, some word may be spoken, some teaching or hymn brought to mind by the Holy Spirit, that will point them to the Cross?

And since there are sometimes dear children of God who, weakened by illness, dread the thought of death, can we not ask our Father to be especially near to them, and to turn their thoughts away from the dark valley to the glory beyond, where "there shall be no more night" and no more terrors of darkness, "for the Lord God giveth them light."

There is another group of people who especially need us to enter vicariously, as far as we are able, into their experiences, and that is the boys who are still in the service, in the armies of occupation, or lying on hospital beds. For them there is homesickness and anxiety about those at home, grief over buddies who have been killed in action, daily annoyances and discomforts incident to their

way of life; the reaction from tension that comes with the cessation of danger, and all the temptations that assail them when such reaction comes.

All of these are subjects for prayer, besides the ever primary and important subject of their salvation and subsequent Christian witness. The boys in the hospitals, maimed, disfigured, trying to make the best of what life has left them, trying to cover their heartbreak and bitterness with a grin and a "wisecrack"—what a field of prayer they represent!

Lastly, there are the soldiers who were already soldiers of Christ before they donned the uniform of their country. Their problem is the continual pressure brought to bear on them to conform to the world's standards, for the best praise the world can offer a man is that he is "a regular fellow." The world hates and fears those who attempt to rise above its average standard of easy morality, for every such attempt is an unspoken condemnation of the ways of the world. The path of the nonconformist has always

been thorny, and the Christian boys in service who live separated lives need our prayers for strength and courage and steadfastness.

Then too, there is the subtle danger that they may become so used to the profanity and blasphemy all around them that they cease to become conscious of it as sinful. Indeed, only the grace of God can keep a Christian soldier's own thoughts and speech pure and pleasing to Him in the midst of such associations.

Only God can keep alive in these boys what might be termed a sensitivity to sin, and the determination to withstand its temptations. Only God, I repeat, can do this. Only *we*, who have access to the throne of grace, can ask Him to do this.

In the face of so much need, let us give ourselves unto prayer, vital, conscious, prevailing prayer, which anticipates and enters into the needs of those for whom we pray, and uses to the full the talents which God has given us to use for others' good and for His glory.

## The Vision of God

By WILLIAM OLNEY

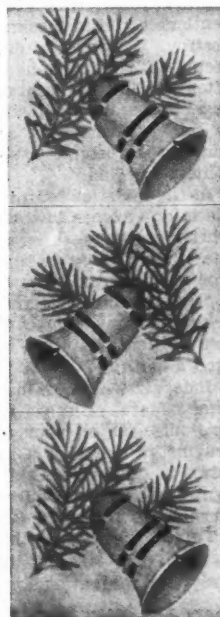
Thy creatures, O Thou great Creator blest,  
Are of the unveiled sight of Thee deprived;  
But from the person of Thy blessed Son  
The fullest knowledge of Thee is derived.

In Jesus Christ we see incarnate love;  
And so the thoughts of Thee make glad the heart;  
His Cross the means whereby pardon for sin  
Thou dost to penitence and faith impart.

Thus Jesus doth reveal Thy holiness;  
Righteous forgiveness does our God provide;  
Salvation comes with holy justice met,  
Since for our sins the loving Saviour died.

And with the sight of love and holiness  
Again in Jesus we behold Thy might;  
All earthly ills, sickness and storm and death  
At His divinest bidding take their flight.

So in Thy Son, O God, Thee we behold;  
In Him, Thou art to us no more unknown;  
Love, holiness and might are clearly seen  
In Christ, as glory streaming from Thy throne.



# Is Fundamentalism Enough?

[Continued from page 287]

the faith." In connection with this responsibility it is well to note Paul's word to Timothy: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26).

**I**S THERE CONTRADICTION BETWEEN PAUL AND JUDE? We believe not. There is nothing but the utmost harmony between the two passages, and the point of contradiction that may be supposed to exist, basically lies between the truth of the two passages and the attitudes and actions of the contenders for the faith.

True, Jude's reference involves argument or reasoning whose purpose is to maintain before an unbelieving world and a decadent ecclesiasticism the great verities of the faith. It does not involve persecution or violence. Nor does it include court trial and many of the shameful procedures of our day, at which time the precious things of God are wrangled over to the delight of the world and the glee of the devil. It simply exhorts the believer to earnestly set forth the truth of God in opposition to the darkness of error.

Jude's statement is a statement of fact, and as the believer notes the exhortation of Paul to Timothy, it is revealed how the exhortation is to be obeyed. The spirit of the contender is set forth in terms that strike conviction in our hearts as fundamentalists.

God is not looking for persecutors or for prosecuting attorneys. The age has been full of such. On the other hand, God looks longingly today for men who will not strive in bitterness and out of desire for the realization of personal aspirations, men who will with patience, gentleness and in meekness instruct, not destroy. This barb of divine truth is directed to Timothy, and how fitting, for often it is in the execution of a youthful, eager and zealous ministry that the seeds of contentiousness are sown, and sometimes to the complete surrender of fruitfulness for God.

In the midst of controversy it is possible to do violence to the service of Jesus Christ, and to work irreparable harm in the lives of unsaved men and women. The world sees and knows; it is not blind to the seething bitternesses in fundamental ranks today. The tragedy is, beloved, that the world wants no part in such a faith.

Jude gives us our final word in this brief paper: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20, 21).

This was written to those who were to contend earnestly for the faith. Obviously, our contention for the truth shall

be such as is conducive to building up ourselves in our most holy faith. Our faith, rooted deeply in eternal verities, constitutes the foundation upon which we build life and ministry for God.

How often the bitterness of theological controversy has devitalized and dissipated one's joy of personal fellowship with God and power for God! Dispositions have been soured, spirits have become embittered and saturated with a desire for personal vindication. Jude knew this was possible, and thus warned us that our contention should result in personal edification.

"Praying in the Holy Ghost" sets forth one of our crying needs as fundamentalists. This is prayer offered in, inspired by and controlled by the blessed Spirit of God. Such prayer moves God in our behalf, stirs the Church to action for God, and energizes powerless saints. What a challenge to our hearts! Keeping yourselves in the love of God is indeed one of the lost arts of the Christian Church.

★ ★ ★

## What Remains

By the late MAX I. REICH, D.D.

Still shines the old-time sun  
On evil as on good;  
Still move the planet worlds  
With strict exactitude;  
Still is our earth ensnawed  
By heaven from above,  
Applying to our wounds  
The liniment of love.

And still a tender call  
Is heard within our breast,  
To leave our crooked ways  
And find in God our rest;  
Still open stands His door,  
Inviting all to come;  
God is our origin,  
And God must be our home.

★ ★ ★

Just as praying in the Holy Ghost is prayer offered in the circle of His will, inspired and governed by the Spirit, so is the love of God likened unto a circle, and the servant of the Lord is to keep himself within the confines of that glorious limitation. To be saturated with the love of God is to reveal it to others. Under love's glorious reign the heart of the believer will be mellowed and sweetened to the glory of God.

It is a tragedy that many have divorced vital Christian conduct from correctness of creeds. It is to this fact that we trace much of the impotency of the Church of the day. A separation of conduct from creed on the part of Fundamentalism will have the same tragic effect as infiltration of worldliness into the church. A smug, complacent Fundamentalism will never stir the world for God. Modernism is not the hindering factor in revival today. God can give revival in spite of it. But God

cannot and will not bring revival blessing until the rank and file of Fundamentalism permits the doctrines they hold to grip and control their lives before God and men.

Our Fundamentalism, the holding of creeds, the contention for theological correctness—this in itself is not enough. There must be submission and unquestioned abandonment to the glorious truths that constitute the faith once for all delivered unto the saints of God. When truths vociferously proclaimed are translated into daily living for God, such living as reveals the wonders and the graces of our Lord and Saviour Jesus Christ, an unbelieving world will hunger and thirst after righteousness. Herein lies the challenge of the hour to Fundamentalism. The gates of hell will not be moved so long as the work of the enemy is tolerated within our ranks.

## What Makes Missionaries?

[Continued from page 276]

His own precious blood, they became heavily burdened for the souls who were in the greatest need. There the Spirit is working! These men, having realized the deplorable condition of the heathen, because of their devotion to Christ and their desire to be used to the uttermost, were fit subjects for the leading of the Spirit.

The words of Boardman describe their deepest and holiest thoughts: "I shall soon be twenty-one years of age. A wide world lies before me; a world of various pursuits and employments. . . . It becomes me seriously to inquire what God would have me to do. I have some fondness for science and literature; a greater fondness for theology. My constitution is pretty good . . . my talents for speaking, small; but my mind is swallowed up in the cause of Christ. My inclinations to engage in the gospel ministry are very strong; my sense of my insufficiency, very deep; my impressions of duty, increasing; the calls for laborers in the Lord's vineyard, very loud and frequent. . . .

"O my God! What shall I do? Where shall I go? I am willing, so far as I know myself, to devote my all to the service of my God. O Lord, direct me! Send me where Thou wilt! I am Thine. Only let me glorify Thee in all things, whether by life or death."

Shortly after this Boardman gave his life for the cause in Burma.

James Stewart's call is stated in much briefer form, but it is similar. Stewart became pressed with the burden of the lost while plowing on his father's farm. He murmured to himself: "I know what I will do! God helping me, I will become a missionary!"

Who makes missionaries? God makes them! Whom does He make missionaries? Those who have a deep and pressing sense of the lost and who also realize that they have a saving message. How does He make them? By revealing the great need of the heathen through the work of other servants and through a knowledge of His Word, under the quickening power of the Holy Spirit.

Moody Monthly

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### VICTORY OVER SIN IN ROMANS 6

THE following is an expanded translation plus interpretation of verses 5-10, the purpose of which is to bring out the meaning of the Greek text as clearly as possible. The word studies further clarify them.

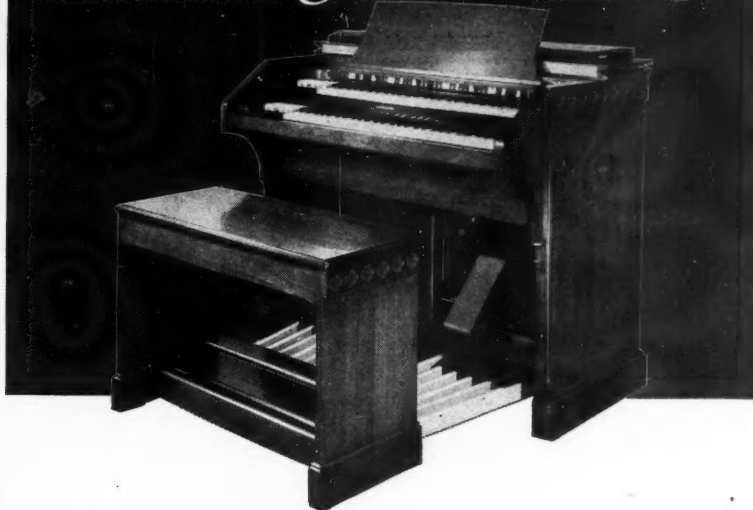
(5) For, in view of the fact that we are become those who were united with Him with reference to the likeness of His death, certainly also we shall be those who are become united with Him with reference to the likeness of His resurrection, (6) knowing this, that our old self (that person we were before we were saved) was crucified with Him, in order that our physical body, at that time dominated by the sinful nature, might be rendered inoperative in that respect, to the end that no longer are we rendering a slave's obedience to the sinful nature. (7) For the one who died is in a permanent state of liberation from the compelling power of the sinful nature. (8) Now, in view of the fact that we died with Christ, we believe that we shall also live by means of Him (derive our life from Him), (9) knowing that Christ having been raised out from among the dead, no longer dies; death over Him no longer exercises lordship. (10) For the death which He died, He died with reference to sin, once for all, and the life which He lives, He lives with reference to God.

*ἐσόμεθα* (*esometha*, we shall be) is a future of logical result. As a natural consequence of our being identified with Christ when He died, we also were identified with Him in His resurrection. *ἄνθρωπος* (*anthropos*), the racial term for man, refers here to the individual ego; *παλαιός* (*palaios*) speaks of that which is old, not in point of time, which would be *ἀρχαῖος* (*archaios*), but old in the sense of "decrepit, outworn, useless." It refers to the unregenerate self. That is, what we were before salvation, our total self dominated by the sinful nature, died in order that the human body might be disengaged from the compelling power of the sinful nature. Not only has the power of this sinful nature been broken in the believer, but Christ becomes his new life.

Thus we have in verses 1-10, the divine provision for the Christian, so that he might obtain victory over sin and live a life in which the fruit of the Spirit is produced. This consists of a change in the person's inner mechanism. Before salvation, he had a nature which compelled him to sin habitually. When God saves him, He leaves this sinful nature in the Christian, but He breaks its power, and He gives him the divine nature. The Christian need not obey this evil nature. He can say a pointblank *no* to it. He yields himself to the divine nature, and in its energy lives a life pleasing to God.

January, 1946

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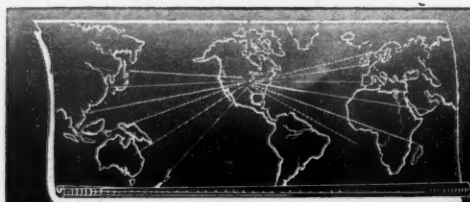
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# MISSIONS

★ Harold R. Cook



A Pandit priest reading to his followers from a sacred book at Benares, the holy city of India. Paul's Photo.

## AN INDIAN MARKET

**I**N INDIA everyone loves to go to market. In the region near Rajahmundry, market day is once a week. It may be on different days in different places, but each place has had its set day for market for many, many years. The weeks are counted by it. The only time the market does not function is when it falls on a new moon day or other important Hindu holiday. In case of a severe epidemic of cholera in the vicinity, the government may close the market for one or two weeks; otherwise it goes on from one week to another for years and years without a break.

The sellers are merchants from nearby towns, none more than a night's journey by bullock cart from the market. They get into the market town some time in the morning, pay their cart fees, pay the rent for the stalls they will use and spread out their goods for sale. When the day's trading is finished, they load up their carts and go on to another market town, sometimes visiting three or four a week, before returning to their main shops in the large towns.

The buyers come from villages far and near. If a cattle market is connected

with the weekly market, cattle buyers come from more than a hundred miles away. Otherwise, the buyers come from villages within a radius of ten miles and they come each with a basket or a bag to take back their purchases, and also a bottle or two for kerosene oil, gingilly oil, or medicine. If they have lands of their own or orchards, they bring their produce to the market and sell it to the merchants who have come from the towns. Up toward the hills, a great trade in oranges, soapnuts, tamarind, cholam and other grains takes place at the weekly market.

Tamarind season in March is perhaps the busiest season, and from our Addategala and Yelleswaram bazaars thousands of cartloads of tamarind are exported each market day during March, while from Rampa Chodavaram bazaar, during the months of November and December, thousands of carts of loose-jacket oranges come down to Rajahmundry for shipment to far-off cities.

The folks who come from villages in the ten-mile radius, however, do most of the retail buying, and it is amazing what is available in such a bazaar. Almost everything they need to wear or eat, or

to work with or cook with, is there. Government usually provides some tin-roofed sheds in which each man can set up his booth, but the bazaars have long since outgrown the sheds and spread themselves all over the vicinity of the market headquarters, on mats on the ground, some merchants putting up umbrellas to make a bit of shade, others sitting beside their stocks in the sun.

On market day there is little use going to the nearby villages, for half the population will be found at the market, which is very busy from eleven in the morning and reaches its highest pitch about four in the afternoon. It is little use trying to preach in the market place either, for there is far too much noise. There are no fixed prices and the people bargain at the top of their voices. One would think that they were about ready to settle things with their fists, but it is really quite harmless, though very noisy. People are so intent on their buying and selling that they pay little attention to anything else until their business is finished.

However, at the market one finds that there is a good deal of interchange of news and meeting of relatives. Schools

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are closed for a half day in a ten-mile radius of the market town, and teachers of our mission schools buy their necessities for the week and usually come to see the missionary or pastor, especially in case any matter deserves attention; so market day is as good as a weekly newspaper.

It is also a weekly post office. A missionary has many communications to send to his workers, and market day is a wonderful help. Post offices are few and far between in some of the outlying districts, and when one does send a letter or card, the post *peon* takes it along with him on his bimonthly circuits and it is finally delivered. But on market day one only needs to find a cart from the village to which one wishes to send word, and the cartman takes the message and delivers it. In Yellesswaram most of our notices were sent through the people coming to market, and often the first news we had of trouble in a village, the sickness of a teacher, the burning of a school, the start of an epidemic, came to us through the market.

One of our men made it a practice to sell books in the market. He put up a small booth next to the shoemaker's, and while a man stopped to have his sandals mended, showed him his books, all religious, all about Christ. In his quiet way he was able to dispose of a number of books each week and he also gave out tracts, with which we supplied him, to such as could read, and in that way helped a bit to bring the gospel to people and to villages where it was not known.

Perhaps some day, with proper equipment, we will be able to make better use of our markets so that men may come there and not only buy food and clothes for the body, but will also respond to the call of the prophet Isaiah, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—A. F. Schmitthenner, in *The Foreign Missionary*.

### MARTYRDOM IN BORNEO

What happened to the missionaries in those areas which were overwhelmed by the Japanese in those first mad days of the Pacific war? Some were able to escape to safety, some eventually reached various internment camps, but concerning a number of others only recently has any definite word been available.

The following account of the martyrdom of several missionaries of the Christian and Missionary Alliance in Borneo is condensed from *Missionary Aviation*. It is based on the report of a certain Ambonese, whose word can be trusted.

Fred C. Jackson, missionary pilot, had just reached the East Indies two months before the war broke out. When hostilities began, he was asked by the Dutch government to assist them with the mission plane and he did considerable flying in non-combatant service for about a month. Then the progress of the invasion forced the missionaries to flee inland with certain Dutch officials to a Dyak Christian village across the river from a government military post.

On August 20, 1942, "the peaceful life

Moody Monthly

of the group was interrupted by a surprise attack by the Japanese at 8:00 A.M. while the garrison was at infantry practice. Unloaded guns made rebuttal impossible. Four Britishers and the Dutch commandant were killed. The rest of the garrison's men, with the exception of eight, took refuge in the jungle. Apparently, the missionaries gave no resistance. The Japanese force of an estimated eighty men occupied the post. The men in the jungle were warned that they would be tracked down and killed if they had not returned within three days. The informant, among them, returned on the second day. He was put into the prison-house. There were sixty-nine in all, among them Mr. Jackson, Mr. and Mrs. Sande and baby, Dutch Navy men, and members of the garrison. All were questioned individually, but were not mistreated or beaten. Food was given twice a day. However, they were kept under such strict guard that they hardly dared talk to each other.

"On August 27 or 28, in the afternoon, the execution took place. First, two Dutch lieutenants were called and led out. The third one called was the informant. As he went out, he saw that two Dutch officers had been bound and blindfolded and were being led away. He thought his end also had come; but when the Japanese officer saw that he was an Indonesian, he pushed him aside, saying, 'You're a black fellow, get to one side.'

"All but the women and children and seventeen Indonesians were executed. The informant himself did not witness the executions, but he has no doubt as to what happened. The victims were evidently bayoneted to death as no gun shots were heard."

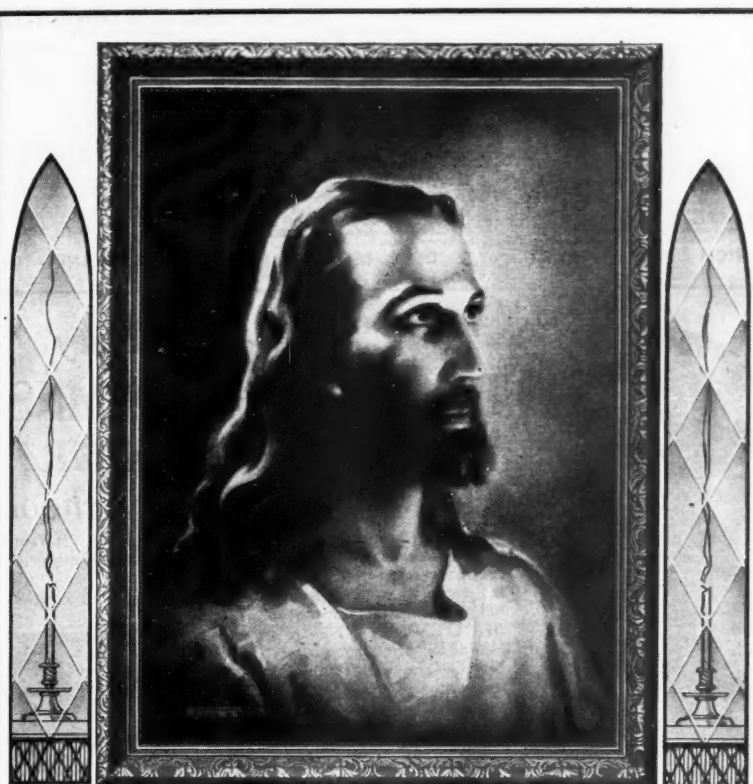
The surviving Indonesians were taken downstream in two parties for internment. When the second party arrived they reported that the women and children also had been killed. Yet in spite of the death of their missionary leaders, the native churches of the district stood true to the Lord during the whole time of the Japanese occupation.

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"But what has given me the greatest joy of all has been to know that God has chosen you, my son, to receive a thorough theological education both in China and abroad, and has given you your present important position as a teacher of theolo-



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gy. This is indeed the grace of God and not a matter of personal merit; therefore, you must all the more apply yourself, that having freely received God's grace you may freely distribute it.

"In the church district of Elephant Hill you are to buy property for a Christian cemetery, to do all you can to support the Old Folks' Home, and to find means to collect funds to repair the chapels damaged by the Japanese. But most important of all will be your responsibility to train a group of highly qualified preachers. All my estate, both in cash and property, is to be given to the Old Folks' Home, and may not be appropriated to any other uses.

"For the sake of others you must be frugal and economical. Do not on any account borrow money; rather seek to save it by industry and hard work. My one wish is that my sons and grandsons should become preachers. The only hope of the world is the Lord Jesus Christ; apart from Him there is no salvation. My fifty years of preaching seem to have passed like one day, and they have been devoted to this one theme.

"I do indeed know the joys of evangelism, and I can only hope that in this vocation you, too, may be faithful to the end. 'In season, out of season,' make this your joyful service. My heart is exuberantly happy; I cannot but praise the grace of God.

"May the Lord bless you; may you have physical health to enable you to do the work of the church in full measure. Do not worry; do not overtax your health, for your body is God's temple and must be carefully looked after. I have lived to be eighty-two, and hope you may do the same! May God care for all the members of my family, that they may joyfully and faithfully serve the Lord forever. Amen."

—From China's Millions.

### "GENTILE" OR "CHRISTIAN"?

"Harry, Harry!" called the office helper when I inquired for the manager of a large firm. "Harry" came—a very large, influential, and Jewish-looking man, very intent on knowing the nature of my business. I offered him the prophetic edition of the New Testament, which he looked upon with unmistakable interest, and which he accepted with a promise to read.

After my introduction he said, "Now I want you to listen to my story. My brother and I left our folks in Europe a few years ago and came to America. Just yesterday I received a letter telling that our folks were among the four million Jews slaughtered by Christians, and then you come to me and tell me this. You had better go over there and tell them about it!"

"Oh, no, sir, Christians were not responsible," I pleaded. "You see real Christians love the Jews!" Then I explained to him the difference between Christians and Gentiles. At first he looked perplexed, but finally understood, for later in the conversation he corrected himself, "No, I mean Gentiles, not Christians—Christians are supposed to love. I believe you've got something there," he added.—Bess Geibel, in *The Jewish Era*.

Moody Monthly

## Editorials

[Continued from page 270]

I, as a Christian, cannot but believing the wrath of God upon ourselves facing facts as they are in the defeat. It is God's wrath for our sin, that is, we don't glorify God as the Father of our Saviour Jesus Christ, worshiping and serving to the idol. (Japan is now standing in crisis by the pretended righteous and faithful.) I really think that we Christians in Japan must first repent our sin before God. In fact, we are going the way of repentance in the distresses which are united with the spiritual agony and the physical pain.

Whatever the immediate effect of defeat may be and whatever political change may come, we know one thing: for her next transition Japan needs the gospel of Christ. But it must be a virile gospel, stronger than all the strength and oppositions in Japan. I think only God's grace can save our native land, and expect earnestly its realization. So I feel honored to serve for the Word of God in the suffering. I will struggle for the establishment of the belief that God is sovereign.

I beg you to pray God heartily for the save of Japan, and Japanese could know the kingdom of God is God's rule, not man's creation. I will also pray for the real victory of the gospel in U.S.A.

At last, I wish your everlasting friendship to me in the love of Christ. May God bless you.

Yours sincerely,

S. M.

## A Minister's Vindication

[Continued from page 273]

Now it will avail nothing to say, "We have as good a right to do this or that as anybody else," or to give it another turn, "They have no more right to do it than we have." We had better accept the challenge, and in face of all the temptations that beset us, pray with Murray McCheyne, "Lord, make me as holy as it is possible for a redeemed sinner to be." We ought to be that anyhow, whether we be ministers or no, and if we are called to be ministers, all the more so.

So, my brethren, if we, in the matter of our witness, withhold nothing profitable, but declare all the counsel of God; and in our manner of witness are humble in mind, have ready tear ducts at least in our hearts, and are compassionate as those who know the sting of temptation, yet are triumphant in Christ, we shall be in the true apostolic succession. May the Lord grant it to us all!

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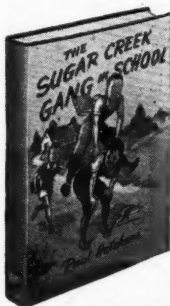


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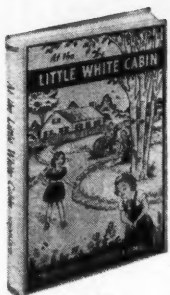
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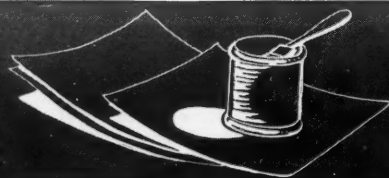
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## NEW YEAR PRAYER

I pray the New Year spare these things to me:  
The olden faiths; the shining loyalty  
Of friends the long and searching  
years have proved;  
The glowing hearth fires, and the  
books I loved;  
All wanted kindnesses and welcom-  
ing—  
All sure, hard-trodden paths to  
which I cling.  
Oh, young New Year—glad with the  
thrill of spring—  
Leave me the ways that were my  
comforting!

—The Free Methodist.

## THE ART OF FORGETTING

A London journalist recently told a good story concerning Mr. Lloyd George. Years ago, he said, he and Mr. Lloyd George were enjoying a round of golf together. They had occasion to cross some fields in which cattle were grazing. In his anxiety to catch every word that fell from his illustrious companion's lips, the journalist failed to secure one of the gates through which they passed. Mr.

Lloyd George noticed it, paused, went back, and carefully fastened the gate.

Resuming their walk, Mr. Lloyd George asked the pressman if he knew a good old doctor who had recently passed away. "When he lay dying," Mr. Lloyd George continued, "he called his sons and daughters to his bedside and urged them, as they made their way through life, to close every gate through which they passed." Mr. Lloyd George told his companion that he owed more to that sage morsel of philosophy than to any other sentence that he ever heard.

Just as there were cattle grazing in the field from which Mr. Lloyd George and his friend had passed—cattle that had no right to stray into the new field that they had now entered—so there are factors in each phase of life that must not be permitted to wander into the next.—  
*The Watchman-Examiner.*

## A FIVE-YEAR PLAN FOR PREACHERS

There is nothing the modern world needs quite so much as it needs a campaign of gospel preaching. If the modern world had in it two or three apostle

Pauls, or a few John Wesleys and Whitefields, its whole current could be turned to God.

Cathedrals are not the power of God unto salvation. Architecture cannot save men. Art galleries cannot blot out our sin. Athenian sculpture could not save Greece from crumbling. It is the gospel which is the power of God unto salvation to every believing man!

There are plenty of preachers in the world, such as they are. But most of them are too busy doing other things besides preaching. They have little time for the real work of proclaiming the gospel. The average pastor is busy raising missionary money, or taking educational collections, or visiting members who support the church and who must have special attention so that they can be kept in good humor.

These things may be all right, but they take time, and too much time. Paul didn't organize any missionary committee. He was too busy being a missionary himself. If preachers would concentrate for five years on just preaching the gospel, we would have all the money we need for missions. When men receive Jesus as a personal Saviour, when the gospel grips them, they will give money to take that message to a lost world.—  
*The Fellowship News.*

## WHAT TO SERVE ON SUNDAY

Describing the kind of sermon I like to hear is like telling the kind of food I like to eat. It depends on my appetite. Today I may want hamhock and turnip greens with cornbread. Tomorrow it may be fried chicken and hot biscuits. But always the food must be prepared by one who knows how, and the same is true of sermons.

My mouth has never been made to "water" by a snow-white table linen, sparkling silver, or imported china, but by the "vittles" they embellished. I confess to a weakness for a good pulpit vocabulary, and my life has been enriched by some of the messages I have heard from the lips of those who have sat at both the feet of Gamaliel and of Jesus. But a choice vocabulary is like a lovely tablecloth unless it undergirds something satisfying.

What kind of sermons do I like? That depends. If I am one of a congregation reasonably certain to be all Christians, I like to be comforted by a sermon that describes God's love and patience, and that recalls the promises of the Lord Jesus. But I also like a good evangelistic sermon, especially if there are those in the congregation who are not Christians. In either event the sermon is unsatisfying unless it is supported by "thus saith the Lord."



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I abhor a "hashed-up" sermon that clearly indicates the preacher is trying to fill out the thirty minutes allotted for his sermon without having thought about what he would say. In such cases I prefer an impromptu message that is at least one-half Scripture, for then it cannot be more than half bad.—*The Cumberland Presbyterian*.

### SHOULD A PASTOR TITHE?

If he is looking for a suggestion along this line, let him consult Numbers 18:26: "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." In other words, the people were to tithe, and the Levites in turn were to tithe and tithe. The tithe was the minimum for all.

No minister will refuse to contribute, saying, "Shall I contribute toward my own salary?" He knows, and everyone else knows, that there are expenses in a church besides his salary.

Surely, the pastor feels it a privilege to support the church which provides him with the means of grace, which offers facilities for giving his children religious education, the church which does so much good in the parish and the community. And certainly he will not wish to be behindhand in supporting the missionaries along the far-flung battline of the Lord. It is a blessed privilege to give. In fact, according to Jesus, "It is more blessed to give than to receive."—*American Lutheran*.

### PREACHERS WITHOUT POWER

A group of combat servicemen were astonished and disturbed to discover that their chaplain seemed unable to give the men what they wanted in the hour of crisis. He was a highly trained man, and excellent to live with. His sermons were thoughtful, his daily life lofty. His kindness was rich with understanding. But when the unit was in action and men were about to die, or were mortally stricken, he seemed to lack something. Chaplains less well equipped in certain ways, but who were deeply versed in the Scriptures (one of them reads the New Testament through every month and had read very little else in his life) were the men for the crucial hour, with a positive message.

The root difficulty seemed to one observer to be a lack of personal religious experience, the glow of conviction and the daily dependence on God and our Lord who died on Calvary's cross to save us sinful men.

A traveler brought back word that perhaps there is something in this to give the faculties of theological schools food for thought. There is across the world a decided drift away from the well-organized and highly cultivated and recognized denominations and a growth of spiritual satisfaction in areas outside the formal bounds of long-existing religious groups. Is it not possible that one reason

Moody Monthly

is the absence of this vividness of the sense of salvation on the part of too many otherwise highly proficient exponents of the recognized religious communions?—*The Presbyterian*.

#### LOVE OF MONEY THE ROOT OF EVIL

There is a painting which portrays the lust for gold and its consequence in an unforgettable way. Here is a description of it written by Harry Earl Montgomery:

"It depicts a narrow highway along which is rolling a golden coin, surmounted by a shadowy, beckoning, graceful figure. The road is crowded with men and women who are rushing madly after the golden coin. Their eyes are aflame with eagerness and their faces are drawn with intense desire."

On a galloping horse rides a man whose eyes are fixed upon the golden coin, whose body is bent over the neck of his steed, and whose thoughts are focused on the wealth ahead.

Clinging to him is his wife, who with love, devotion, anxiety and fear written on her face, is endeavoring to remain close to her husband. But he, in his eagerness to obtain the coveted gold, is unconsciously, unwittingly, and roughly pushing her from him as he feels that she is becoming a drag on him in his race for wealth. He appears to be oblivious of the men and women in his path, and is urging his horse onward toward the golden goal, trampling on all who are in his way, leaving behind him a line of broken, bleeding and crushed men and women."—*Christian Observer*.

#### DAVE BOONE SAYS

It looks as if man had better start harnessing the forces of the Spirit, the powers of Holy Writ, and the electrons of the Golden Rule and the Ten Commandments. The only "atomic bombs" that will save mankind from now on are to be found there.

A little "splitting" of the rays of religion and a little "releasing of the energy" of the Bible seems in order. If we would only spend sums like \$2,000,000,000 to harness the forces of God's teachings, what a break it would be for the human race!

No uranium is needed as a medium for that. Just the medium of vital, crusading churches with the ablest, most forceful, most intelligent men in our citizenship, aglow and aflame with the spirit of the prophets.—*New York Sun*.

#### THE G.I.'s HAVE A HEART

To a Christian center in China there came a delegation of American soldiers. There were perhaps fifteen of the men altogether. To the worker who answered their summons they presented a very dirty little girl. Could she, they asked, be washed? She could, but her clothing was quite beyond redemption. Some of the men set off to the village and returned with a proper outfit, in spite of infla-

January, 1946

## Triumphs of the Cross in Jewish Hearts



are recorded in our Monthly Letter sent from New York's lower East Side where the NEW YORK GOSPEL MISSION TO THE JEWS, INC., has long been a channel of blessing to "the lost sheep of the house of Israel."

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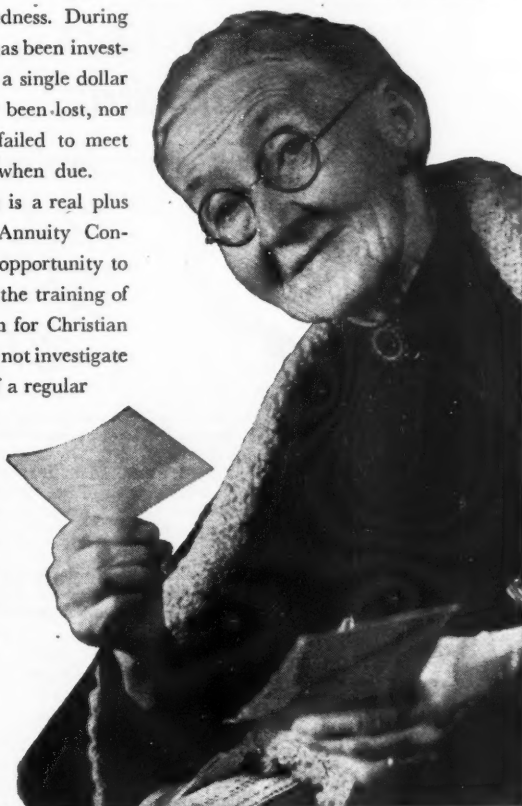
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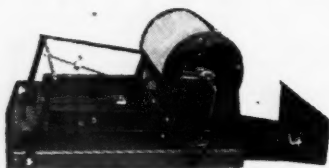
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tionary prices. They wanted her fed and taught, they said. Clean, fed and comfortable, she became quite a charming little girl, and devoted to the American soldiers who paid her frequent visits.

But the workers at the center were worried. The child had been found abandoned by the roadside, and undoubtedly no one would claim her. But what of her future—these American soldiers would not always be in China. Were they only getting her used to "luxuries" which could never be supplied when they were gone? No, the men said. They wanted—the whole fifteen of them—to be her godfathers. They would adopt her legally as a sort of corporation or partnership. They would assume the responsibility for her education and for whatever food, clothing and shelter she needed till she was grown.—*News Letter.*

## THE GREAT MISTAKE

The supposition that knowledge was fairly complete sixty years ago amuses us today. Those know-alls were ignorant of radios, of airplanes, of motor cars, and a host of other things too numerous to mention.

Science today does not venture to emphasize its knowledge; it emphasizes its ignorance. The world, and the world's great enigma—man—present far more mysterious problems than the learned simpletons of the last century imagined. Yet the old-fashioned assumptions of sixty years ago are still mostly taught in our schools and colleges, and conventionally believed in our everyday lives. No wonder civilization is in such a mess! And those who have adopted them in matters of religion call themselves modernists!—*Sir Charles Marston.*

## FEEBLE FOLK

Over and over again in the history of the Church, it has happened that the feeble folk have been used for the largest and loftiest ends. Once when John Owen, the greatest of the Puritans, was on the verge of despair, he was saved from the abyss by the sermon of an unknown preacher. It was another unknown preacher of a later day who led Charles Haddon Spurgeon into the fold of the Great Shepherd of the sheep.

The good Lord Shaftesbury owed his knowledge of Christ to Maria Millis, the household nurse who took him on her knee when he was a child, and told him the sweet stories of the gospel which never grow effete and old.

"Rabbi Jehosha used to say That God made angels every day, Whose only office was to cry 'Hosanna!' once, and then to die; Or rather, with life's essence blent To be led home from banishment."

Wise Rabbi Jehosha! He knew that doing the will of the Father, although it should be only for "a space one heart-beat long," has the same grace and grandeur as the far-shining service of the "princes of the Chariot."—*The Life of Faith.*

## My Friendship With George Cole Stebbins

[Continued from page 284]

he went out of his way to commend it. I learned later that he always praised what the other fellow did, but was loathe to accept praise for his own masterly work.

Before this journey was ended and the convention had passed into history, Mr. Stebbins had greatly endeared himself to me, and that endearment increased and was cherished by me through more than fifty years which followed. During the last twenty years of his life our visits were frequent, and our correspondence probably averaged at least two letters a week. Even after his sight almost completely failed, he insisted on writing to me, and the last letter I have in his own hand was written only about a month before his life here ended.

HE WAS NOT A MAN WHO SOUGHT HONORS. If he accepted any it was always with extreme reluctance. All who gave him honor did themselves the greater honor by its bestowal. On his ninety-ninth birthday, the great musical gift of Mr. Stebbins was duly acknowledged by the Bob Jones College of Cleveland, Tenn., when that institution bestowed on him the honorary degree of doctor of sacred music, an honor he might well have borne with great credit many years before.

The undying worth of scores of hymns of which he was the composer has already been attested by their many years of use throughout the gospel hymn-singing world. That one man could have produced so many hymns with such qualities of lasting success seems almost uncanny, until one stops to measure, by various standards of excellence, the poems for which he permitted himself to make musical settings. When this is done, it is discovered that there is a uniform worthiness of words and music, and so one no longer marvels at their continued popularity but is likely to ask, Can such perfect combinations of words and music ever die? Measure any of the George Coles Stebbins' compositions by this standard and note your own reaction.

To have had a hymn poem accepted by Dr. Stebbins is a great honor to its writer and almost guarantees it a long and useful life. He had what it takes to give a hymn that "live forever" quality, even in the early years of his life as a composer. If this is doubted, examine some of his earliest compositions, such as "Saviour, Breathe an Evening Blessing" and "There Is a Green Hill Far Away." There can be no death for such creations.

To those of us who have known and loved Dr. Stebbins for so long, there is a feeling of sorrow that he could not have lived a full hundred years. Some of us, though, have been conscious of his yearning for "Yonder Land" even before his last days of sore affliction. When God called him, he was as ready to die as he had always been to live. To respond to God's call was "far better" for him.

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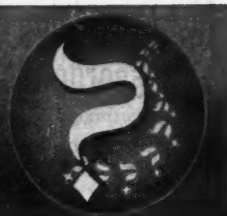
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# Practical and Perplexing Questions

★ Nathan J. Stone



## THE BIBLE'S INSPIRATION

A.A.N., Chicago, Ill.

**Question:** The question has been asked me, "Is the Bible inspired only to a Christian, or only as a Christian reads it? Has the printed page life?"

**Answer:** The Bible is the self-revelation of God in His being, character, will and purpose. It is called the Word of God and is inspired throughout by the Holy Spirit (II Pet. 1:21; I Pet. 1:10, 11). Since God is supreme and absolute, His Word must be of supreme and absolute authority. Since no person is exempt from the will of God (God holds *every-one* accountable, Rom. 14:10-12; 2:5-8; 3:23), then the Word of God is inspired, and has *authority* for all, both believers and unbelievers. Of course, it is true that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14), but that does not relieve the unbeliever from his responsibility nor does it diminish the Word's authority. As to the printed page having life, whatever is meant by that, there is, of course, no power or life in mere paper and print, but the Word of God is said to be eternal in its character (Isa. 40:8; I Pet. 1:25). It is "living and active" (Heb. 4:12, R.V.); and it is, if one may so describe it, the written counterpart of which Christ is the Living Word (John 1:1, 2; I John 1:1-4).

—P&PQ—

## THE BIBLE AND DIET

W.A.R., Lawrence, Mass.

**Question:** Is not scientific dieting, vitamins, etc., an outright denial of our belief in God in view of Exodus 15:26 and Mark 16:18?

**Answer:** It is untrue and unreasonable to call modern scientific knowledge of foods, particularly in its application to children and the sick, an "outright denial of our belief in God." The Word of God takes physicians and medicines for granted (Jer. 8:22; Ezek. 47:12; Job 13:4; Prov. 17:22; Matt. 9:12; Mark 2:17; Luke 4:23; 5:31; Col. 4:14; Rev. 22:2). The fact that physicians could not do what our Lord Jesus did or what the Holy Spirit has done since, when it so pleased Him, does not mean that scientific and medical knowledge and skill do not have a legitimate and vital place in life. Their value has been abundantly proved. The average span of life has gone up steadily and very considerably in the past fifty years, in spite of modern hazards to and toll of life. Scientific combating and prevention of disease have saved innumerable lives. This is particularly true in regard to modern knowledge of foods in relation to the needs

of the human body. If "grampa and gramma reared robust children" it is not because of lack of this knowledge and its application, but because of conditions of living, different generally to those of today. The verses of Scripture you mention have no bearing on the matter. God Himself has made possible the discovery of these laws of nature for the benefit of mankind. And while science in these respects may sometimes make mistakes, it has proved to be a great benefit on the whole.

—P&PQ—

## ISAIAH'S COMMISSION

A.J.S., Chicago, Ill.

**Question:** How can we reconcile any call to repentance with Isaiah's commission to Israel (6:9, 10) to harden their hearts and make heavy their ears lest they turn and be healed?

**Answer:** This passage is best interpreted in the light of Zechariah 7:11-13, which declares that *they* refused to hearken, turned a stubborn shoulder (R.V.), stopped their ears that they should not hear, made their hearts as an adamant stone lest they should hear the law, etc. The refusing and hardening were theirs at first and the judgment of Isaiah 6:9, 10 is a confirmation of it by that law of God which is found in both the physical and spiritual realms, by which those who neglect or pursue a certain course of action ultimately crystallize their condition beyond possibility of change.

In Hebrew the word *lest* is used often to indicate a course of action which serves to hinder or prohibit something which one fears or wishes to avoid. In the words of one writer, it is "an obstinate, willful ignorance which refuses to look on the truth lest the look should lead to conviction, and conviction to conversion—the ignorance of those who love darkness rather than light because their deeds are evil (John 3:19)."

However, there is another use of the word *lest* which would serve to reconcile the judgment with Isaiah's commission to preach. It could be translated, as it is in some versions of this passage in the Gospels, "so as not" to hear and understand, in the sense of consequence rather than judgment. This would mean that those who would turn from their obstinacy and rebellion, who might not have gone too far in it, could be converted and healed. The preaching would be a warning to such. God is not willing that any should perish, but that all should come to repentance (II Pet. 3:9).

—P&PQ—

## LORD'S DAY OBSERVANCE

H.S., Dillsburg, Pa.

**Question:** Is it permissible for Chris-

tians, after having attended church on Sunday, to engage in any sports either alone or with others, such as baseball, football, skating, movies, etc., to buy merchandise, to perform labor or hire labor?

**Answer:** The day, which for convenience we call Sunday, is a day set apart to the Lord. The principle underlying its observance now is *essentially* the same as in Old Testament times. It is a *holy* day, a day in which in a special way God and man draw near to each other; a day particularly for man to set himself to the worship and knowledge of God and to do God's will and pleasure (Isa. 58:13, 14; 56:2). This is true rest, rest in its best sense, the rest of heart and mind which comes from the knowledge of God of being at peace and in fellowship with God; a rest which contributes more to health of being and of body than mere inactivity or recreation. More than this man does not need on this day. Those who thus spend the day (and this includes also various forms of spiritual service one can perform) will not need the amusements the world offers and will not be concerned about them. Certainly no believer should willingly contribute in any way to the profanation of this day either in amusements, so-called recreations, or labor.

Conceivably, there are conditions in this present economy under which we live which make it impossible to avoid doing certain things occasionally, such as travel, which involve labor, but they should certainly be the exception and be avoided if possible. *This day must be carefully guarded.* It was Israel's neglect of this day which in large measure led to its apostasy and exile. The Continental Sunday of Europe has had much the same effect. Its profanation in our own land is leading more and more to irreligion and indifference toward God.

—P&PQ—

## PEACE IN EUROPE

M.E.C., Park Ridge, Ill.

**Question:** Is it true that there will never be peace in Europe until God Himself unites the small kingdoms of Europe? Is there peace prophesied for the present time throughout the world?

**Answer:** There will never be peace in Europe or anywhere else until "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever," as the book of Revelation tells us (11:15). Even apart from the Scriptures, the anxieties and fears of statesmen and others are an indication of the pessimism with which they view the prospects of peace for the future.

"There is no peace, saith the Lord, unto

Moody Monthly

# How You Can Master GOOD ENGLISH

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Bair, then Superintendent of Schools in that city. Mr. Bair kept part of the school system under the old method of English instruction and put two elementary schools and one of the Junior High Schools (about seven hundred pupils in all) under the Cody method. Results were astounding! In his report at the end of the experiment, Mr. Bair states, in part, "The general results as shown by the statistical summaries and by the materials that I looked over were astonishing. It will be seen that the experimental schools in every case gained very sharply over the control schools. It would appear that Mr. Cody has come upon an idea and to some extent a procedure almost revolutionary in the teaching of English."

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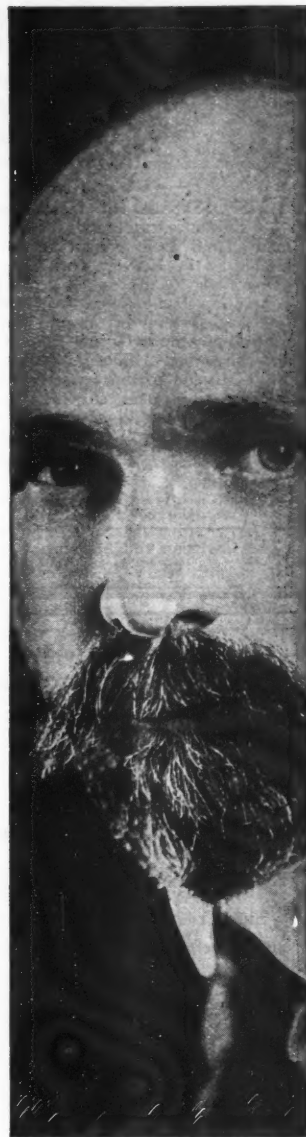
The basic principle of Mr. Cody's new method is habit-forming. Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express your meaning, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

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the wicked" (Isa. 48:22; 57:2); and it is still true that "the whole world lieth in wickedness" (or in: the evil one, I John 5:19). The root idea of the term wicked in the Old Testament is "restlessness." An ancient comment on this word and its meaning runs: "The wicked are feverishly anxious to amass wealth, the desires of whose heart are in this world; who do not distinguish between right and wrong, but for money's sake steal and plunder and murder because of the exceeding restlessness of their heart." How true this is of the world! Therefore it has not, and cannot have, peace until it turns to God (Isa. 57:20), for rest and peace are to be found only in God through Christ (Matt. 11:28, 30; Isa. 11:10).

—P&PQ—

## FUTURE CONDITION OF THE WICKED

C.A.K., Buffalo, N.Y.

**Question:** How are we to understand the future condition of the rich man in Luke 16:19-31? There is a body before death, and if the fire is literal fire it would require an indestructible body after death so that there must be a resurrection body.

**Answer:** The lesson taught in this passage of Scripture is that there is conscious existence after death: of reward and bliss for the righteous, and retribution and bane for the wicked. No amount of metaphysical speculation as to the future state can alter this fact. There must therefore be a resurrection of the wicked. This is certainly taught in such passages as Daniel 12:2, which speaks of those who shall arise to everlasting life and of those who shall arise to everlasting shame and contempt (abhorrence, margin), and Revelation 20:12, 13. There is spiritual death even in this conscious life (Eph. 2:1, 2). This present spiritual death is only a faint figure of that future spiritual death (a destitution in its most complete and awful sense, Jude 13), which is the future condition of those who ignore and refuse Christ in this life; whose definite and habitual choice is darkness rather than light; who remain alienated from God rather than to be reconciled to Him in Christ. We can have but little conception in this life of the reality of the future life. The fire that is not quenched is the nearest description of the fate of the wicked which the limitations of human conception and language can express.

—P&PQ—

## THE SOUL AFTER DEATH

**Question:** What is the condition of the soul in the period between death and resurrection?

**Answer:** There are at least three passages of Scripture on which some conclusion may be based in this matter. The Lord Jesus said to the penitent thief on the cross (Luke 23:43), "Today shalt thou be with me in paradise." Whatever is meant by the term paradise, certainly it was a place of conscious existence and it must have been a place of happy existence. In the story of Dives and Laz-

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arus (Luke 16:19-31) certainly both were conscious, and the picture is again intended to convey the miserable condition of the one and the happy condition of the other. In the third passage (Phil. 1:23), Paul expresses the desire to depart and to be with Christ. It is hardly likely that Paul would have desired this at all if there were only a "sleep" and no conscious existence of the soul between death and resurrection. A man of such unbounded energy and devotion could only have wished to labor on as long as possible rather than lie completely unconscious for an indeterminate period, and he could hardly have spoken of so-called "soul sleep" as being "far better to be with Christ." Besides, by implication, the very fact that we enter life here and now through faith in the Lord Jesus shows that life is continuous and unbroken. What we call death is the gateway to a fuller, untrammelled existence.

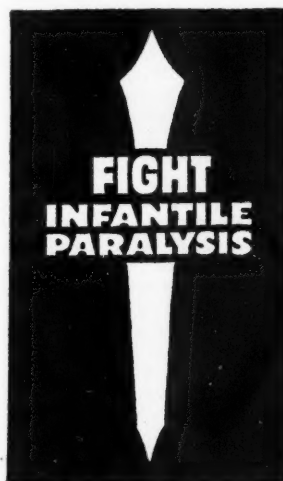
—P&P—

### THE LORD'S PRAYER

C.R.M., Passaic, N.J.

**Question:** Since the Lord's Prayer was meant for the Jews, and the Bible also warns against vain repetition, is there any harm in repeating this prayer in worship services? It was said recently at a wedding and its use was severely criticized by some.

**Answer:** It is very much in dispute that this prayer was meant only for the Jews. There is no reason why any believer cannot say it with propriety and blessing. Even if it is a "pattern" of prayer (Matt. 6:9), it is a beautiful prayer and much more to the point than many a so-called spontaneous utterance. As for vain repetition, this prayer may be uttered with as much feeling and devotion as any other, while other prayer may not be free from the danger of vain repetition, although this may not be exactly the meaning of the term "vain repetitions" in Matthew 6:7.



**MARCH OF DIMES  
JANUARY 14-31**

January, 1946



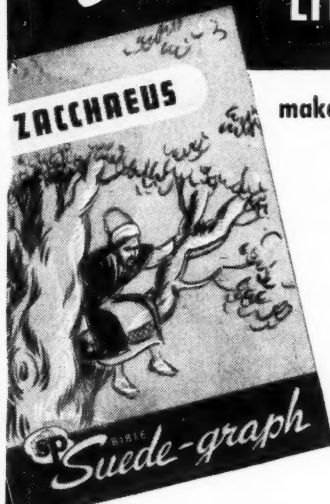
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## January 20 THE LAWS OF A PEOPLE Exodus 20:1-17

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**L**AW is necessary to order. Basic laws have been laid down by God for the orderly administration of His universe.

Men recognize God's laws in the physical universe even though they do not always recognize Him. By working in accordance with those laws they have now reached over into the astonishing realm of atomic energy, all governed by marvelous, intricate, consistent laws (Col. 1:17).

Physical laws are of great importance, but of even deeper significance are the moral and spiritual laws which control the human life. There is in the world a moral law—a distinction between right and wrong—which man may ignore only to his own sorrow, and which he cannot abrogate or destroy. All laws of men which are true and right are founded on this underlying moral law, and they are in reality simply a development and interpretation of God's code of morals—the Ten Commandments.

These fundamental laws were given to Israel at Mount Sinai, but they speak to us with remarkable freshness and directness. They merit more extensive study than we can give them in this limited space, but we can note their broad outlines and certain practical applications. There are two divisions—one concerns man in his relation to God, and the other in his relation to men. We have:

### I. A Right View of God (vv. 1-11).

The first and most important question to be asked regarding any law is, "By whom was it established?" Legislation by an unauthorized person or organization has no power over others. Who gave the Ten Commandments? Verse 1 tells us, "God spake all these words."

Men may sneer at theology as being outmoded, but the fact is that Christian doctrine is the only safe foundation for Christian character. Unless our view of God is right, our life will be wrong. Until we know Him we will not accept the authority of His law nor worship Him as we should.

#### 1. Whom to Worship (vv. 2-5).

There can be but one true God, and He

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alone is to be worshiped. He is a personal being, ready to enter into communion with each one of us. No image or likeness can take His place. Bowing down before idols, no matter what they may be called, is expressly forbidden by God.

#### 2. How to Worship (vv. 6, 7).

We are to love Him and to keep His commandments. There is to be no sham about this, for no matter how sweet and pious may be the praise and prayer of man, he has taken the Lord's name in vain unless he keeps the Lord's commandments by holy living.

#### 3. When to Worship (vv. 8-11).

God has ordained that man should not incessantly bear the burden of toil. He is to have a day of rest and a time for worship, undisturbed by the duties and responsibilities of daily labor.

America needs a mighty stirring up about the desecration of the Lord's day. The stalwarts of the last generation fought a valiant battle against a rising tide of secularism and worldly pleasure. Now no one seems to care. Do you? "Six days shalt thou labor." Give God one day out of seven.

### II. A Right View of Man (vv. 12-17).

To be right with God means that we will also be right with our fellowman. Conversely, the man who is manifestly wrong in his relation to his fellowman is either not right with God at all, or he is not living out his Christian life in practice. This should show in:

#### 1. Family Life (v. 12).

The fifth commandment has to do with the relation between child and parent. There is a plain and direct command that father and mother should be honored. Only in respect and obedience to parents can the child possibly find true and proper development.

Parents who have permitted children to go astray during the war years will need to stress anew the God-required obedience to their authority.

#### 2. Physical Life (vv. 13, 14).

God is interested in our bodies. Already we have noted His provision for a day of rest each week. Now we are reminded of the sanctity of human life. "Thou shalt not kill," and remember there are many other ways to kill a man other than shooting him.

Let us be sure that we are not a party to the destruction of anyone's life either by reason of carelessness or greed.

Note the emphasis on adultery. Moral uncleanness, which is so awfully common in our day, is one of the most effective methods of destroying the body even while degrading and defiling the soul with sin.

#### 3. Social Life (vv. 15-17).

"Thou shalt not steal"—and remember

any dishonest appropriation of what does not belong to you is stealing, call it what you will. And "false witness"—how it has honeycombed our very civilization! Not a little of it is found within the church, more shame upon us! Lastly, we come to "covetousness"—which has been called one of the "respectable sins of nice people." It is subtle and often hidden. Let us root it out of our own lives by God's grace.

## January 27

### A PEOPLE AT WORSHIP

Exodus 28:1; 35:4-9, 20-29

**Golden Text:** *Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Matthew 4:10.

**A**NATION which knows God must have a place and a plan for worshipping Him. The history of Israel has moved forward in the account in Exodus where the people delivered from bondage are established as a theocratic nation; that is, one governed by God.

The covenant at Sinai (ch. 19) was followed by the giving of the law (chs. 20-23), and then in chapters 24-40 we find the worship of God established. Two elements are necessary—a way in which God may be approached and a place to meet Him. The former is provided in the ordaining of the Aaronic priesthood, and the latter by the building of the Tabernacle.

### I. God Provides a Way to Worship (28:1).

The appointment of Aaron as high priest, and his sons to serve with him, provided for the proper conduct of the worship of God which was to take place in the Tabernacle.

The sinner coming into the presence of God must approach by way of the brazen altar where sacrifice could be made for sin. This called for a priest set apart for this holy duty, which would open the way for the repentant one to enter into the Holy Place, an ultimately to know that his sin was covered in the Holy of Holies.

Consider the grace of God in thus providing for the deep spiritual need of His people. All of this pointed forward to the day when Christ the true High Priest was to make the perfect and final atonement for sin by the sacrifice of Himself on Calvary's tree.

The symbolic dress of the priest and his consecration for his duties are all very instructive, but we do not have space to comment at length. Suffice it to say that the one who is to serve in the conduct of the worship of God is to be a called, cleansed and consecrated man, set apart for a holy calling, and eager to be used of God to lead men into fellowship with Him.

## II. God Provides a Place of Worship (35:4-9, 20-29).

The plan for the tabernacle was given by God to Moses in much detail. A close study of it will bring rich reward.

Although the plans were made by God (Exod. 25-27), note that He gave to the people the privilege of providing the materials. They recognized it as a high privilege and not a burden, and they came enthusiastically with their gifts.

That thought bears application to the believer, for we know that God still loves a cheerful giver (II Cor. 9:7). Those who groan and grumble about the money and material needed for the worship of God have not caught the real spirit of Christian giving.

The children of Israel brought more than enough of their most treasured possessions and of the labor of their hands; in fact, they had to be told to stop (Exod. 36:1-7). Imagine having to tell people to stop giving! That would be a novelty!

The Tabernacle was duly built, and thus there was provided for Israel a place of meeting (tabernacle literally means tent of meeting), beautiful and appropriate for their days of sojourning in the wilderness.

The significance of the Tabernacle is both interesting and important.

1. It is a symbol of God's presence with His people.

All who were defiled were excluded because God was there.

2. It is a type of God's method of bringing sinners to Himself.

There must be a sacrifice for sin before communion can be established.

The furniture of the Tabernacle is therefore significant. The altar of sacrifice and the laver of cleansing come first in the outer court. Then on his journey from the sacrifice to the communion of the Holy of Holies, the one who seeks God is fed by the showbread, lighted by the candlestick and sustained by prayer, of which the altar of incense speaks.

Christ is the Bread of life, the Light of the world, our High Priest and interceding Advocate.

Within the Holy of Holies the mercy seat typifies the covering of a believer's sins by the blood of Christ.

3. It is a symbol of the incarnation of Christ of whom it is said that He "tabernacled" with men.

4. It is a symbol of heavenly things.

Christ now appears in heaven for us as our minister and high priest (Heb. 8:1-5).

5. It is a symbol of God's dwelling with men in the ages of eternity (Rev. 21).

February 3

### FEAST DAYS OF A PEOPLE

Leviticus 20:7, 8; 23:4-6, 15, 16, 24, 27, 28, 34, 39-44

**Golden Text:** *The Lord hath done great things for us, whereof we are glad.*—Psalm 126:3.

**G**OD wants His people to enjoy their religious life. Being in fellowship with Him is not something to dampen one's spirits, but rather to give joy and enthusiasm full liberty. Even with Israel in those early days when Christ had not

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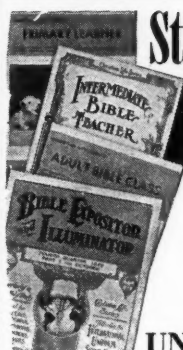
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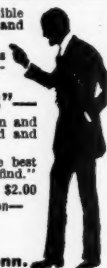
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come and they had only the promises and types of His coming. He arranged for regular religious feasts or festivals which brought the people together to worship Him.

One can well imagine the delightful fellowship as friends, acquaintances and especially relatives from various places went to the feast together. Personal joy was heightened by the great spiritual joy which they shared.

The obvious lesson for us is that we who know Christ and have peace and liberty in Him, should enjoy our Christian anniversaries to the full, in a manner well-pleasing to Him. We need such occasions to renew our faith, to quicken our joy, and to cause us to remember God's grace and His blessings.

The first of the assigned Scripture passages does not directly relate to the feasts of God's people but rather speaks of:

### I. The Holiness of the Lord (20:7, 8).

God is holy and His people in their earthly walk are to show that they have been sanctified by Him. This involves a separation from worldly practices, and an eagerness to do the will of God.

Keeping the statutes of God should be the delight of His people, not a burden or a trial. There is real liberty in conformity to law. Holiness makes for freedom and fruitfulness.

Now we turn to the consideration of the feasts of the Lord. In selecting the verses, two of the feasts were omitted so we shall include Leviticus 23:3, 9-12 with the others assigned.

### II. The Feasts of the Lord (Lev. 23:3-6, 9-12, 15, 16, 24, 27, 28, 34, 39-44).

This is one of the great chapters of the book of Leviticus, presenting both practical and prophetic teaching. The holy "feasts" and the "set times" of Israel (which we shall consider under the one heading of "feasts") were for their spiritual instruction and edification, but they also reveal God's prophetic purpose for both Israel and the Church.

#### 1. The Sabbath (v.3).

This is not strictly considered one of the feasts but a set time—a holy convocation to be held after six days of labor. It is the type of the rest that God has in mind for His people. (See Heb. 4:1-11.)

A word of admonition is in order regarding America's awful disrespect for and misuse of our day of rest—the Lord's day. Is it not time we did something about the desecration of Sunday?

#### 2. The Passover and the Unleavened Bread (vv. 4-6).

These could be considered separately but they are closely related. The Passover spoke of the Lamb of God who was to shed His blood on the cross, even as it pointed back to redemption by blood on that dark night in Egypt (Exod. 12:12, 13).

The unleavened bread speaks of holiness. This is not the result of "servile work" (v.8), but a showing forth of faith in the offering by fire.

#### 3. The Firstfruits (vv. 9-12).

Just as the one sheaf was waved before the Lord as the earnest of the har-

vest, so Christ in His resurrection is the firstfruits of them that sleep in the grave (see I Cor. 15:20-23). Note that it was waved "on the morrow after the sabbath" (v. 11) which is the resurrection morning—our Sunday. What a blessed thought.

#### 4. Pentecost (vv. 15-16).

Fifty days after the feast of firstfruits came a new meal offering; two wave-loaves were presented before the Lord. This new meal offering speaks of the believing people of Christ, and so it came to pass that it was on Pentecost that the Holy Spirit was poured out on the Church (Acts 2:1-4), just fifty days after the resurrection of Christ.

#### 5. Trumpets (v. 24).

This looks forward to the day when God shall call His people Israel in the latter days. This will bring them together for the great day of:

#### 6 Atonement (vv. 27, 28).

On that day Christ shall take away the sin of His people (Zech. 13:1), and they shall be prepared for the crowning and joyous feast of:

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# 7. Tabernacles (vv. 34, 39-44).

This was the great feast of ingathering of the products of the year. Israel then dwelt in booths to recall their days in the wilderness. It was a time of full rejoicing, when sorrow and crying were put away. It is the type of Israel's ultimate restoration and full blessing.

Such are the feasts of the Lord—delightful and faith-stimulating—for Israel and for us!

## February 10 A PEOPLE DISCIPLINED (Temperance Lesson) Numbers 14:11-24

**Golden Text:** *For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.*—Proverbs 3:12.

**I**NSTRUCTION, training and culture, sometimes calling for the touch of judgment or punishment, that the lesson may be rightly learned—this is the meaning of discipline.

It is a good word and speaks of that which is much needed in a disordered and dissolute world.

Our lesson tells of God's plan for the discipline of the people of Israel in preparation for their entry into the Promised Land. They were not ready when God first brought them up to it, but through hard and trying experiences they learned. They did not believe God, so they had to learn the hard way.

One wonders whether we will be wiser than they. America is now in the awful grasp of a postwar wave of careless living, of moral disintegration and of awful dissipation. Alcoholic liquors flow in an uncontrolled flood of destruction. Where is the moral fiber that made America great?

We learn from our lesson that

### I. There Is a Limit to God's Patience (vv. 11, 12).

The background of our lesson is the report of the spies who were sent up into the land. All agreed that it was a good land, but ten of them were afraid of its inhabitants. Two of them, Joshua and Caleb, urged the people to take God at His Word and go up to possess the land. But the people rebelled and wanted to turn back to the fleshpots of Egypt.

God had been patient with the people, but the time had come when further patience ceased to be a virtue and would only be indulgence. Then judgment came—and fast!

There is a limit to God's patience with a sinful people. It is almost heartbreaking to think of the possibility that America may all too soon press its downward course to the point where God says, "It is enough."

In some sections of our country "there seems to be no reaction to the vilest degradation. If these depraved spots spread over the nation, America might as well say, 'Move over, ancient Greece, Rome, Egypt and Babylon, I am coming your way'" (W. R. White).

### II. There Is Power in Intercessory Prayer (vv. 13-19).

Moses stepped into the breach and

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made a mighty and moving plea for his people. He knew the power of intercession and called on God for mercy upon the people. He pointed out that the honor of the Lord was involved in bringing His people into the land. He recognized the guilt of the older members of the nation but asked for another chance for the children. He based his prayer on the known qualities of God, His justice and, above all, His mercy.

God answered that prayer. It was not that He changed His mind about their sin or its punishment. But He is always eager to show mercy when His people bring forth evidence of their readiness to receive it. Moses represented the people in confession and contrition and by faith he reached out for the renewed grace of God.

Does not this strongly suggest the importance of Christian people making their influence count in the solution of social problems? Prayer accomplishes more than this world has ever conceived to be possible. Praying people count with God, and hence they count in the affairs of men.

More Christian people ought to be deeply concerned about our country's liquor problem, and all the physical, moral, social, political and spiritual ills which are caused by drink.

### III. There Is Punishment for Unbelief (vv. 20-23).

The pardon of God for the people as a whole did not overlook or wink at the awful unbelief of those who had rebelled against God.

He had not left them without a strong basis for faith in Him. Again and again He had made known His might in miraculous deliverances during their days of travel from Egypt. But they simply hardened their hearts in unbelief.

Lack of faith in God is no little offense against Him. He has a right to our unquestioning belief and immediate obedience. Somehow we have come to regard it as a special favor toward God if we believe Him, when the fact is that unbelief in such a God is definitely and obviously sin.

### IV. There Is a Reward for Courageous Living (v. 24).

God is out looking for men of faith. All through Scripture we find the Lord coming magnificently to the help and blessing of the one who will believe Him.

Caleb and Joshua were brought into the land, preserved through all of Israel's wandering, and kept in vigor even to old age in order to enjoy the promised possession (see Joshua 1:6-9, 14:10-12).

Caleb is an example of what courage, faith, self-control, yes, discipline can do for a man. We need men and women—yes, young men and women—with the spirit of Caleb. Social customs of our day encourage self-indulgence. Drinking is on the increase. Moral standards are low and seem to be getting lower.

What shall we do? Teach our young men and women to have faith in God and to discipline their lives in accordance with His Word, so that they may be set free for courageous and useful living.

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## The Pastoral Teaching of II Corinthians

[Continued from page 275]

mission, representation, diplomacy. "The ambassador, before acting, receives a commission from the power for whom he acts. The ambassador, while acting, acts not only as an agent, but as a representative of his sovereign. Lastly, the ambassador's duty is not merely to deliver a definite message, to carry out a definite policy, but he is obliged to watch opportunities, to study characters, to cast about for expedients, so that he may place it before his hearers in its most attractive form. He is a diplomatist."



## Fainting Christians

[Continued from page 283]

shall reap, if we faint not" (Gal. 6:9). Since the vitality needed to overcome in the Christian life is God's life, we must look to God for this supply. And for our encouragement and instruction, it is written, "He giveth power to the faint; and to them that have no might he increaseth strength," and "They that wait upon the Lord shall renew their strength; they shall mount up . . . they shall run . . . they shall walk, and not faint" (Isa. 40:29, 31).

The inevitable alternative to fainting is prayer. "Men ought always to pray, and not to faint" (Luke 18:1). Keep all known sin out of your life, keep up a vigorous prayer life, keep busy in the glorious work of God's great Church, and you will have no disposition to faint.

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# Outline and Illustration

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors

★

## FOR THE NEW YEAR

My confidence is that—

1. He Leadeth (Ps. 23:2).
2. He Careth (I Pet. 5:7).
3. He Keepeth (Ps. 121:3).

Therefore:

I will trust (Isa. 12:2).

—J. J. V.

★ ★ ★

## HOW TO FACE THE NEW YEAR

1. Face the New Year with the Old Book.
2. Face the New Year with the Old Promises.
3. Face the New Problems with the Old Gospel.
4. Face the New Life with the Old Remedies.

★ ★ ★

## NEW YEAR COMMUNION

Psalms 37:1-7

1. *Trusting in Him*—by Obedience.
2. *Delighting in Him*—with Joyfulness.
3. *Committing to Him*—in Resignation.
4. *Waiting for Him*—in Dependence, resting on His love, grace, power, promises, wisdom, faithfulness.

—Walter Rothwell.

★ ★ ★

## PSALM 1

1. The Godly Man (vv. 1-3).
2. The Godless Man (vv. 4, 5).
3. The Final Destiny of Each (v. 6).

—Carl Hart.

★ ★ ★

## THE KING'S MESSENGERS

Matthew 9:36—10:42

1. Challenged (9:36-38).
2. Called (10:1-4).
3. Commissioned (10:5, 6).
4. Commanded (10:7-39).
5. Commended (10:40-42).

—Kenneth O. Bouton.

★ ★ ★

## SEVEN SHORT PRAYERS

1. "Lord, teach us to pray" (Luke 11:1).
2. "Lord, save us, we perish" (Matt. 8:25).
3. "Lord, save me" (Matt. 14:30).
4. "Lord, increase our faith" (Luke 17:5).
5. "Lord, what wilt thou have me to do?" (Acts 9:6).
6. "Lord, remember me when thou comest" (Luke 23:42).
7. "Lord Jesus, receive my spirit" (Acts 7:59).

—William Luff.

## A NEW YEAR PRAYER

God, in this new year clearly show  
Your will for me each day,  
And give me strength to act the part  
You wish to have me play.

As in the years already lived

There will be calls to do  
Tasks that never could be done  
Without sure trust in You.

While round the earth whole hosts  
of men

Their patriot courage show,  
Help me more Christian fortitude  
Display where'er I go.

Help me this year give Your demands  
The first place constantly,  
So every month show outward signs  
Of deepening loyalty.

—Norman C. Schlichter, in  
*Herald of Holiness.*

★ ★ ★

## HOW CHRISTIANS GROW

II Peter 1:2-11

1. Multiplication (vv. 2, 3).
2. Division (v. 4a).
3. Subtraction (v. 4b).
4. Addition (vv. 5-7).
5. Results (vv. 8-11).

—Loren S. Hanna.

★ ★ ★

## SIN IN THE BOOK OF PROVERBS

1. The Character of Sin (14:34).
2. The Work of Sin (8:36).
3. The Nature of Sin (14:21; 21:4).
4. The Path of Sin (1:10; 10:19; 19:2).
5. The Punishment of Sin (11:3; 5:22).
6. The Treatment of Sin (14:9; 28:13; 10:12).

—Robert Lee.

★ ★ ★

## THE INSPIRING POWER OF FRIENDSHIP

It was Solomon who wrote: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." What did the wise man mean? That one man acted as a whetstone to sharpen another. The most beautiful earthly friendships are those that are linked together in a common love for the Friend of friends. The Bible has some statements to make on the subject.

### I. Human Friendship.

1. "A friend loveth at all times" (Prov. 17:17).
2. "Greater love hath no man . . . that he lay down his life for his friends" (John 15:13).

### II. Divine Friendship.

1. "The Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exod. 33:11).
2. "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

## WHAT WAS FOUND IN ELIM

Exodus 15:27

1. Refreshment—"Wells of water."
2. Protection—"Seventy palm trees."
3. Rest—"Encamped."

★ ★ ★

## FOUR DIVINE TITLES IN ROMANS 15

1. The God of the Patience (Endurance) (v. 5).
2. The God of the Comfort (Encouragement) (v. 5).
3. The God of the Hope (Confidence) (v. 13).
4. The God of the Peace (Reconciliation) (v. 33).

—John Ritchie.

★ ★ ★

## SIN

John 16:8

1. The Fact of Sin (I John 3:4).
2. The Fault of Sin (John 8:44a).
3. The Folly of Sin (Gal. 6:7).
4. The Filth of Sin (Matt. 23:27).
5. The Fruit of Sin (James 1:15).
6. The Fountain of Sin (Mark 7:21).
7. The Forgiveness of Sin (I John 1:9).

—Clinton Lupton.

★ ★ ★

## HIS VERY OWN

I Corinthians 6:19, 20

1. We are His by Creation (Gen. 2:7).
2. We are His by Redemption (I Pet. 2:24).
3. We are His for His Own Possession (John 14:16, 17).
4. We are His for His Own Glory (Eph. 1:12-14).

—J. J. Esau.

★ ★ ★

## TRAGEDIES OF I CORINTHIANS 14:8

1. *Trumpet not Reliable.* "If the trumpet" (II Tim. 4:2).
2. *Truth Not Revealed.* "Give an uncertain sound" (John 8:32).
3. *Training not Regarded.* "Who shall prepare himself" (II Tim. 2:15).
4. *Triumph not Realized.* "To the battle" (I Tim. 6:12; II Cor. 10:4).

—Walter D. Thomas.

★ ★ ★

## JESUS IS COMING AGAIN

*I will come again, and receive you unto myself, that where I am, there ye may be also.*—John 14:3.

1. *The Promise*—"I will come again."
2. *The Person*—"I."
3. *The Purpose*—"That where I am, there ye may be also."

*Conclusion:* At all times let us comfort one another with these words.

—Philemon, in  
(London) *Christian Herald.*

Moody Monthly

## THE WALK OF FAITH

1. Requires Obedience (Isa. 30:21).
2. Requires Sincerity (Amos 3:3).
3. Requires Faith (Rom. 4:12).

—John O. DeBoer.

\* \* \*

## ETERNAL LIFE

1. Promised (Titus 1:2).
2. Received (John 6:47).
3. Appropriated (I Tim. 6:12, 19).
4. Realized (Mark 10:29, 30).

—L. J. Derk.

\* \* \*

## THREE SIGHTS OF CHRIST PRECIOUS TO EVERY BELIEVER

John 12:20-36

1. Crucified (Luke 23:47-49). It Humiliates.
2. Crowned (Heb. 2:9, 10). It Encourages.
3. Glorified (I John 3:1, 2). It Transforms.

—George MacKay.

\* \* \*

## A PRAYER MEETING THAT REVOLUTIONIZED THE WORLD

Daniel 2

1. The Circumstance of the Prayer (vv. 1-13).
2. The Cry of the Prayer (vv. 14-23).
3. The Confirmation of the Prayer (v. 24).

—Harry G. Hamilton.

\* \* \*

## THE TRIUMPHS OF RIGHTEOUSNESS

Luke 2:25-32

1. Consecration (v. 25a).
2. Anticipation (v. 25b).
3. Revelation (vv. 26, 27).
4. Adoration (v. 28).
5. Resignation (v. 29).
6. Consummation (vv. 30-32).

—Virgil E. Squibb.

\* \* \*

## PAUL'S POD OF "PEAS"

I Corinthians 16:1

1. Periodic—"Upon the first day of the week."
2. Personal—"let every one of you."
3. Provident—"lay by him in store."
4. Proportionate—"as God hath prospered him."
5. Preventive—"that there be no gatherings when I come."

—H. L. Windburn.

\* \* \*

## TO SERMONIZERS

The following four elements will probably be found essential to every satisfactory sermon:

1. There will be *Propositions*. We must state our case and show our people what we intend to do with our subject.
2. There will be *Explanations*. We must interpret, elucidate, and justify our propositions.
3. There will be *Observations*. We shall comment on, and apply our text in all suitable ways.
4. There will be *Illustrations*. There are very few sermons that will not be greatly benefited by some illustrations to let in the light and impress the subject on mind and heart.

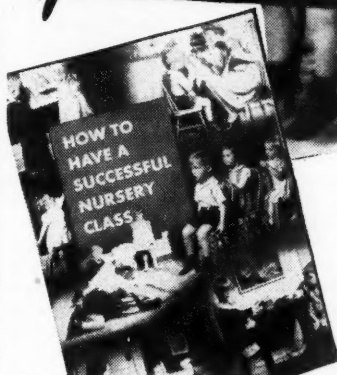
—W. H. Griffith Thomas.

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| 2. Just a Little Talk with Jesus | 4. What a Friend We Have in | Lead Me Gently Home,          |
| 'Tis So Sweet to Trust in        | Jesus                       | Father                        |
| Jesus                            | Little David Play On Your   | 10. On the Jericho Road       |
| 3. Lily of the Valley            | Harp                        | In the Sweet By and By        |
| Softly and Tenderly              | The Old Rugged Cross        | 11. This World Is Not My      |
| 4. More Love to Thee             | 7. Let the Lower Lights Be  | Home                          |
| Hold the Fort                    | Burning                     | Never Alone                   |
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I Peter 5:7

We cannot see before us,  
But our all-seeing Friend  
Is always watching o'er us,  
And knows the very end.  
What though we seem to stumble,  
He will not let us fall;  
And learning to be humble  
Is not lost time at all.

—F. R. Havergal.

\*\*\*

## CHRIST TRANSFIGURED

The oculist tells us there is a disease of the eyes called hyperopia, or far-sightedness. The patient can see distant objects with perfect clearness, but he cannot see what is close at hand. Such a person needs bifocal lenses, which will enable him to see both distant and near objects.

*Every individual needs bifocal lenses in performing the common duties of everyday life. It is possible for one's eyes to be fixed so constantly on doing big things that he is blinded to the importance of doing little things.—Open Windows.*

\*\*\*

## FAITH

"There are two ways in which we may go through our years on the earth. We may look upon life as one long struggle to satisfy human desires, or we may look upon our human incarnation as a special commission to accomplish some divine purpose. We may go through all the motions of living, or we may walk by faith. Without faith life is merely a series of disconnected acts. With faith life is like the close-woven threads of tapestry, revealing a beautiful design."

\*\*\*

## STOP AND LISTEN!

There is a grove of trees outside Stratford-on-Avon, England, that I have driven past many a night. It was an ordinary grove of trees as I rushed by. One evening my host asked if I would like to hear the nightingales sing. He drove me to the familiar grove of trees, and, stopping the car, said, "Now we will sit quietly and listen. And, oh, what music! I had rushed by it other nights. You, see, we refuse to believe we can really talk with God only when we refuse to stop and listen.—J. Burford Parry, in *A Religion That Smiles*."

\*\*\*

## LEARNED LYING AT HOME

The mother of a small boy was most indignant because his Sunday school teacher said she could never trust the lad's word; he was so untruthful. "Call him in, Elsie; he's playing in the garden. A liar? Impossible! He never hears anyone at home tell lies. As a family we're noted for our absolute truthfulness. I'm sure you're mistaken." Elsie returned to say that Jack would not come. "Well, run out again, and tell him his grandmother is here and has brought a big box of chocolates for him!"—*Sunday School Times*.



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## WITH GOD ALONE

He who opens the doors of the day with the hand of mercy draws around His people the curtains of the night, and by His shining presence makes the outgoings of the morning and of the evening to rejoice. A promise at dawn and a sure word at sunset crown the day with light, sandal its feet with love. To breakfast with Jesus, and to sup with Him also, is to enjoy the days of heaven upon the earth. It is dangerous to fall asleep till the head is leaned on Jesus' bosom. When divine love puts its finger on the weary eyelids, it is brave sleeping.

—C. H. Spurgeon.

\*\*\*

## WHAT DO YOU MEAN TO THE CHURCH?

There are four kinds of people in every church, says a missionary secretary, quoted by *East and West*.

The first, like a car off the rails, is of no use at all until they get back on the line.

The second is like a car which stands stock still on the line, but will go if it is pushed.

The third is like a good engine, going full speed ahead, but alone.

The fourth is like an engine going at full speed, but pulling cars along with it. To which class do you belong?

\*\*\*

"You can't talk things right, but you can pray things right. In fact, we talk ourselves into a lot of trouble."

Moody Monthly

# Dry Bones

(Continued from page 281)

and political status enjoyed by the Jews in any other country."

In our day the desert has begun "to blossom as a rose." We are amazed as we learn of the remarkable changes which have taken place in a few years. Arabs are now filled with jealousy when they see the development of the land once owned by them. Wonderful farms and splendid fruit groves cover areas which once were swamps. Universities, hospitals, welfare centers, and laboratories have been erected where large cities have been built. The "latter rain" was taken away for centuries, but sixty years before it would be needed, God began to prepare the land, and today the rains have returned!

In our day the wealth of the Dead Sea has been discovered. Palestine was thought to be poor, but God had resources hidden away. It is calculated that in the Dead Sea there is four times the wealth of the United States, or more than all the rest of the world owns.

Isaiah said, "Then thou shalt see, and flow together, and mine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. 60:5).

"The abundance of the sea"! Marvelous!

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33).

This fig tree is Israel, and the budding is the sign of activity now going on. Read how the Lord said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

God's barometer is the Jew. Here are the signs of the times that should arouse every Christian to the fact that the coming of our Lord draweth near.

Finally we see the glory of the future. "Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezek. 37:12-14).

After "back to the land" will come "back to life." Then "they shall look on him whom they have pierced."

The battle of Armageddon will be a blessing to Israel, for it will bring their King, who will set up His glorious millennial reign on the earth. Yes, Israel is to have a glorious future!

But let us remember that unbelieving Jews are lost, and that Jesus Christ, their Messiah, wants the gospel to be taken to

them that many may become part of His Bride, the Church. Never take part against the Jew. No matter what is said against them. God says, "Keep your hands off My people. I shall see to their tribulation." Don't you dare touch them. Remember the promise which is still true today, "I will bless them that bless thee."

**T**HERE IS A SPIRITUAL APPLICATION of the miracle of dry bones for the spiritual children of Israel. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). We are God's heavenly people, a chosen people. Our present condition may be likened to dry bones.

Throughout the churches today there is so much evidence of death that the question is apt to be in our minds, Can these dead bones live? O Lord, when we look at the bones, the answer is no; but if we look up to Thee, the answer is yes.

What was the Syrian preacher to do? He was to prophesy. He was to preach the Word. And the servant of God today must keep on preaching the magnificent riches of Christ.

Then the prophet was to pray that the wind, the Holy Spirit, would pass over these dry bones and life would come. Our God can perform the miracle for us today if Christians will be faithful in prayer and in the proclamation of the Word.

Unconverted reader, are you in despair because of your own condition? You recognize it as the valley of dry bones? God lives. He can perform this same miracle in your life and cause you to be quickened by His Holy Spirit and to enjoy life everlasting.



**T**HE LEADERS and members of all religious faiths are being called on nationally and locally to respond to another opportunity to help relieve the suffering in war-scarred lands.

Twenty-five million people overseas received clothing contributed by the American people last spring in the United National Clothing Collection. Members of most religious faiths united in support of that drive. Some religious groups also made separate clothing appeals principally among their own memberships. But many millions overseas are suffering and dying because they still lack clothes, shoes and bedding.

The Victory Clothing Collection for overseas relief, January 7-31, was organized to help them. It is the only nationwide drive in January for the collection of clothing to be distributed without any discrimination whatever—religious, political, racial—to the victims of Axis aggression. The national goal of this drive is 100,000,000 garments, in addition to shoes and bedding.

## Industrial Unrest

*New Sweeping the Nation  
A Challenge to the Church*

Anticipating this situation, over a year ago, a small group of Christian business men began a careful, prayerful study preparatory to action.

The real need to bring the Gospel of Christ to industry and the necessity of special training for this type of evangelism was indicated.

Wheaton College collaborated in the training of the first candidates and others are now enrolling for early training.

Industrialists have been cooperative and some openings have already been secured.

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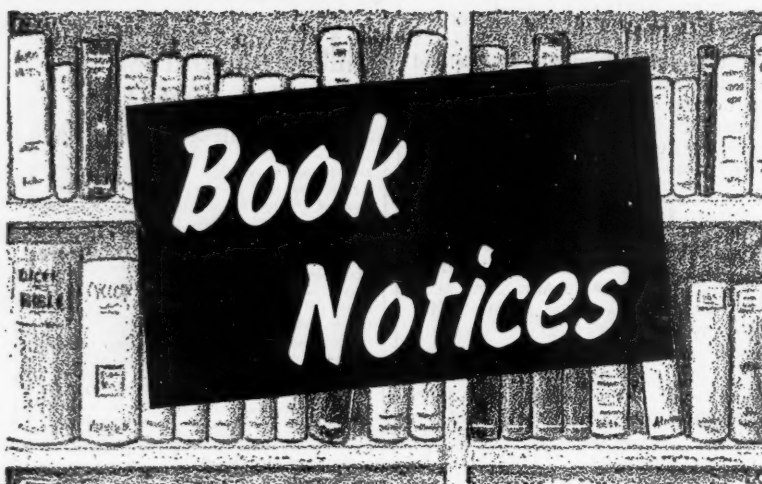
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### The Snowden-Douglass Sunday School Lessons, 1946, by Earl L. Douglass.

Well-written expositions of the lessons are combined with questions and hints for teachers, which are very valuable aids to effective teaching. Lesson outlines are original and thought-stimulating. Central truths of each division are emphasized in bold face type. An excellent lesson help.

378 pages. 5 x 7 1/2 inches. The Macmillan Company, New York. \$1.50. H.L.L.

### Higley's Sunday School Lesson Commentary, 1946.

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320 pages. 5 1/2 x 8 1/4 inches. The Higley Press, Butler, Ind. \$1.25. H.L.L.

### The Atomic Bomb and the Word of God, by Wilbur M. Smith, D.D.

This is an address given in Moody Memorial Church, Chicago, on September 16, 1945, and one week later in the First Baptist Church, Minneapolis, Minn. The author first reminds us of the new age ushered in by the atomic bomb. This is followed by the presentation of the principle of the bomb. The climax is reached in the application of it to Peter's prophecy concerning the final conflagration on this earth.

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30 pages. 5 x 7 1/2 inches. Moody Press, Chicago. 25 cents. P.B.F.

### The World's Indispensable Man, by Augusta M. Kastendieck.

This is a booklet designed to reach an unsaved person who has given thought to the needs of present-day humanity and that which will fill that need. The author shows that everything which the human race has tried has failed to meet the need of the human heart or cure the ills of society. She shows that the indispensable Man is the Lord Jesus, in His work of salvation

wrought out on the cross, and in His future position as King of kings in the Millennium. 55 pages. 5 x 7 1/2 inches. The New Covenant Testimony, Box 5066, Chicago 80. 50 cents. K.S.W.

### Sunrise in the West, by A. Gordon Nasby.

Twenty-one brief meditations on practical and devotional themes, some of which were published in the *Chicago Sun*. The author, a Lutheran pastor in Chicago, has a gift for clear expression of truth and the use of effective illustrations. One could wish that the direct gospel appeal, "Ye must be born again," were more definitely presented.

125 pages. 5 x 7 1/2 inches. Pulpit Digest Publishing Company, Great Neck, N.Y. \$1.50. H.L.L.

### Treasures of Hope, by Alfred Doerfler.

A "book of devotion for the Christian pilgrim who has passed the noonday of life." The book contains twenty-eight morning and twenty-eight evening readings, each with a well-selected portion of Scripture, a short prayer, and an appropriate hymn. The book is printed in unusually large type for the benefit of those whose sight has grown dim. The Scriptures and hymns have been selected and the prayers prepared by an experienced pastor of a large congregation in St. Louis.

274 pages. 6 x 8 1/2 inches. Concordia Publishing House, St. Louis. \$2.00. E.S.M.

### Winona Echoes, 1944, Inspiring Messages by Speakers at the Fiftieth Annual Winona Lake Bible Conference.

Readers acquainted with *Winona Echoes* scarcely need an introduction to or a recommendation of this 1944 volume. The subtitle clearly states the reviewer's reaction to the reading of these messages. The forty addresses here recorded were given by thirty-one fundamental Christian leaders.

299 pages. 6 x 9 inches. Zondervan Publishing House, Grand Rapids. Paper, \$1.00. E.S.M.

### His Touch Has Still Its Aneantie Power, by Thomas B. Rees.

Actual experiences in the lives of men and women who have been reached for Christ in the author's evangelistic meetings. They breathe a fine, warm, humble spirit of loyalty to Christ. They will encourage Christians to serve the Lord with greater zeal and assurance.

79 pages. 4 1/2 x 7 1/4 inches. Pickering and Inglis, Ltd., Glasgow. \$1.00, net. H.L.L.

### The Rise of the Tyrant, by Carl McIntire.

Seeing private enterprise as based on the teaching of the Bible and the profit motive as a valid and proper basis for business, the author presents a pointed assault on the Federal Council of Churches in Amer-

ica as the propaganda front for Russian Collectivism in America. Quoting official documents and many popular liberal writers, he presents an array of interesting and sometimes astonishing material. Some may feel that his zeal for his subject has caused him to go to extremes, but he certainly has exposed a grave situation which calls for thought, prayer and action by the Christian Church.

260 pages. 5 x 7 1/2 inches. Christian Beacon Press, Collingswood, N.J. \$2.25. H.L.L.

### Whosoever Will, by Professor Herman Hoeksema.

This is a thought-provoking volume by one of the outstanding preachers and theologians of the Reformed Church, whose earlier writings have won for him an enviable reputation as a religious thinker. Since Dr. Hoeksema is a man of intense convictions, which he does not hesitate to express without fear or favor, it is too much to expect that this book will meet with unqualified endorsement in all quarters.

Written to counteract the belittling of God's sovereign grace by one school of thought, this book seems to swing to the opposite error of unduly disparaging the fact of human freedom of will. The author advocates a view of irresistible grace that would sweep men willy-nilly like automatons into the kingdom of God. In his zealous advocacy of the sovereignty of God he appears to deny the patent and indisputable fact that God has endowed men with the freedom either to accept or to reject His offer of grace in Christ. In keeping with this defective point of view, Dr. Hoeksema has a perverted perspective of the real nature of personal and public evangelistic effort. In his statement that "God determines . . . who shall not be saved," the author runs counter to such outstanding scriptural truths as we find in John 3:16 and I Timothy 2:4, and champions the theory of reprobation, that God ordains multitudes of men to be lost.

After these strictures, offered in all kindness of spirit, let us turn to the highly commendable features of the book. The structure is excellent. It might be diagrammed as a wheel, with Christ as the hub and each chapter as a spoke.

The author merits the highest commendation for his uncompromising exaltation of the person and work of Christ. He renders invaluable service for the cause of the evangelical faith in stressing that the sinner must come to the Christ of God's revealing rather than to the Christ of man's devising. He strongly opposes the unscriptural and devaluing view that a man can be saved today and lost tomorrow. Well does he emphasize the fact of man's coming to God in trust as proof conclusive of God's calling of man in grace.

Best of all, *Whosoever Will* is a monograph to whet our appetite for those treasures of a mystic, sweet communion with Jesus Christ which it is our privilege as believers to enjoy.

164 pages. 5 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. C.N.B.

### What's the Answer? by H. A. Ironside, D.D., Litt.D.

This is a volume of questions and answers, the fruit of a rich and life-long study and ministry of the Word by one of the land's greatest teachers and preachers. The questions cover a wide range of difficult and little understood passages of the Bible.

The answers are clear, concise, to the point and as satisfying as one would expect from the pen of Dr. Ironside. With the answers there is sound, practical counsel and spiritual illumination.

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The writer has had the opportunity to literally put this songbook on the "spot" by using it in Evening School General Chorus class at Moody Bible Institute. For four consecutive weeks the book was used by the class and comments were made on each song. It was enthusiastically received.

135 songs. 5 1/2 x 8 1/2 inches. Moody Press, Chicago. 25 cents. J.H.J.

**Above the Stars**, by Edith Snyder Pedersen.

Though handicapped by a gambling father, an ill mother, and an unfavorable neighborhood, Lenore Lerner seeks to properly rear her three brothers. God enters the home and takes things into His own hands in a wondrous way. Also, Lenore meets Lt. Rodney Foster, falls in love, and is about to marry him when apparently all hope of doing so is gone.

This book of Christian fiction has a surprise ending, and will greatly interest and benefit the reader.

200 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. \$1.25. J.F.H.

**The Hour Struck**, by Dan E. L. Patch.

The author, himself a chief of police, has written a book of Christian fiction regarding Chief of Police John Whepley. His intense struggle with corrupt politics is vividly portrayed. The book is not without the element of romance, for the chief's daughter, Dee, and a young marine, Lt. Allan Edmund, effectively play their part.

202 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids. \$1.50. J.F.H.

**Cousin Caroline**, by Lillie Gilliland McDowell.

Caroline Colby, having just become a homeless orphan by the death of her mother, goes to live with her cousin Jake, the proprietor of a restaurant. Caroline's stay is short-lived, however, because of an unpleasant experience in the restaurant. Her subsequent experiences, culminating in a home of her own with a Christian husband, will hold the attention of the reader.

150 pages. 5 1/2 x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.25. J.F.H.

**Satan and the Spider**, by Herbert Lockyer, D D

Seven helpful Bible-teaching messages, each having a sparkling freshness and an evangelistic appeal, comprise this new volume from the prolific pen of this widely known writer and teacher. Lovers of Scripture will be attracted by this book. It is part of the "Home Devotional Library," a new series of uniform books at uniform price.

87 pages. 5 1/2 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. W.F.

**Seven Simple Sermons on the Second Coming**, by William Herschel Ford, D.D.

Anyone who questions the preaching possibilities of themes centering around the return of Christ ought to read this splendid book which deals biblically and progressively with this tremendous and ever-imminent event. The author takes his readers through every major phase of both rapture and revelation to the grand consummation of a "new heaven and a new earth." These are solid and sane messages.



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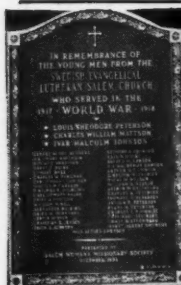
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A Pollyanna of Pleasant Valley, by Besse Schiff.

This story of a good-natured, frank, and diligent city-bred girl who lived in Pleasant Valley, where her father hoped to regain his health in the sunshine and invigorating atmosphere of this charming countryside, is a wholesome bit of fiction. The writing is well done.

155 pages. 6¼ x 8¾ inches. The Wartburg Press, Columbus, Ohio. \$1.00. W.F.

65 Ways to Give an Evangelistic Invitation, by Faris D. Whitesell, D.D.

Here is a book whose sole purpose is to treat the technique of the evangelistic invitation. Instructor in Northern Baptist Theological Seminary, Chicago, Dr. Whitesell is conservative and sane in all that he says. He is not giving any cheap tricks to use in persuading persons to "join a church."

His approach is reverent and spiritual from start to finish as he considers such problems as "Why Give Invitations?" "How to Give Invitations"; "How to Appeal to Various Motives"; "When to Give Invitations"; Sixty-five Ways to Give Evangelistic Invitations." He includes two appendices: the first, "Scripture Quotations for Use in Invitations"; and second, "Other Sources of Invitation Quotations and Exhortations."

Those who believe in giving evangelistic invitations and would like to improve their ability should read this book; and those who do not favor giving invitations should read it too.

116 pages. 5½ x 7¼ inches. Zondervan Publishing House, Grand Rapids. \$1.25. W.F.

Illustrated Gospel Object Lessons, by W. T. McLean.

48 pages. 5 x 7¼ inches. Paper, 35 cents.

Still More Object Lessons That Talk and Teach, by Louis T. Talbot.

92 pages. 5¼ x 7¼ inches. Zondervan Publishing House, Grand Rapids. Paper, 60 cents.

These two books should suggest many profitable object lessons for those who work with children. Both of these authors have done work in this field before. They are true to the Word and emphasize the gospel.

W.F.

Christmas Messages, by George W. Truett, D.D.

As a faithful pastor and shepherd of the flock of God, Dr. Truett made use of his annual Christmas message to extend a tender and loving helpfulness to his people. A keen understanding of world conditions, encouragement to godly living, and sometimes admonitions and exhortation distinguish these brief greetings. Those for 1929-1943 are here published, the earlier ones having been previously presented in another book.

79 pages. 4¼ x 7 inches. Moody Press, Chicago. \$1.00. H.L.L.

Trouble Transformed, by Maurice G. Dametz, Th.D.

A tender, helpful message from God's Word for those who are passing through

deep waters. It has a word of victory and cheer for all who bear burdens.

16 pages. 4 x 7 inches. Institute Book Store, Denver. 10 cents. H.L.L.

Broadman Comments, 1946, by W. R. White.

This volume is not intended to take the place of other helps on the Sunday school lesson, but to supplement and to implement them. It digests the Scripture background, gives special notes on different words, makes practical applications and provides a good lesson illustration. This is the second annual volume. The first was good; this one is better. It is a well-planned, well-written and definitely usable tool for the Sunday school teacher.

396 pages. 4¼ x 7¼ inches. Broadman Press, Nashville. \$1.50. H.L.L.

Arnold's Practical Commentary for 1946, by B. L. Olmstead.

Receiving the new edition of these Sunday school lesson notes is like meeting an old and valued friend whose counsel and help becomes richer and more appreciated each year. Dr. Olmstead does thorough work with the lessons. He does not give too much material nor present it in a form difficult for the average teacher to use. Teachers of all departments will find specialized helps.

286 pages. 6 x 8¼ inches. Light and Life Press, Winona Lake, Ind. \$1.25. H.L.L.

See It! Object Lessons, by Elmer L. Wilder.

This remarkably helpful book, so graphically illustrated with easy-to-make and easy-to-present object lessons, emphasizing sin, salvation, separation and service, should prove a boon to the children's worker who constantly needs new materials in this line. It is a good book.

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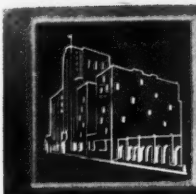
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## MR. JOHNSON TO LEAVE MUSIC FACULTY

**J.** HARRY JOHNSON, after more than seven years of service as a member of the music faculty, has presented his resignation, to take effect Dec. 31. Mr. Johnson will become assistant pastor and director of music at Immanuel Presbyterian Church, Detroit, Mich.

The Institute family will follow him with prayer as he goes to the new work to which he believes God has called him.

## NAYLORS DESCRIBE EXPERIENCES

**Fernie W. Naylor '37**, and **Mrs. Naylor (Maretia Bell '31)**, and their three children recently returned to this country after being interned in Santa Tomas in the Philippines for two and a half years. They went to the Islands as missionaries in June, 1938.

In October, 1942, Mr. Naylor was arrested by the Japanese because they had been sheltering four American airmen in their home. He was taken before a firing squad, but at the last minute they decided not to execute him, and he spent the rest of the day working as a stevedore.

The next day the entire family was taken to the Bilibid Military Prison in Manila. Treatment of the American servicemen there was very severe, according to Mr. Naylor.

The Naylor family were then taken to the Santa Tomas camp, where they remained until the American forces liberated them. Conditions were especially stringent during the last six months, when rations were cut to 500-700 calories a day for adults and half that for children. On this diet Mr. Naylor dropped from 185 pounds to 115, his wife from 149 to 97, and their nine-year-old son, John, to 47 pounds.

Rice, cornmeal and soybean meal were the principal items of diet, supplemented by stray dogs or cats.

Conditions under the Japanese civil authorities were much better than under the military government, which took over the management of the camp in the early part of 1944.

The parents were greatly alarmed en route to Manila when the Jap captain called their two children into his cabin. They feared the youngsters might reveal something about the American air corpsmen who had been hiding in their home. But when the children returned, they had their hands full of candy and were smiling. The captain had merely wanted to hear a song in English. The kiddies obliged with "God Bless America," which brought a hearty laugh from the naval officer. Ironic detail of the incident was that the song had been learned from the stranded airmen!

Palawan Province, where they hope to return soon, was the scene of the Naylor's missionary activity. Their work was mostly among the Batacs and Tagbanuas, who are similar to the Dyaks of Borneo in general appearance.

The natives are animists and have a very interesting festival on the full moon in January. A huge bowl of rice wine is allowed to set for days before the festival. A white chicken is killed and the blood smeared on the covering of the container. Then the chief thrusts a bamboo tube through the lid, and the whole tribe takes turns getting roaring drunk.

Another tribe has a similar ceremony involving a white chicken, except that at this festival the blood is smeared on a raft full of edibles, which is shoved out to sea just as the January full moon rises.

## FROM FIELDS AFAR

**Ivy E. Craig '19**, has written that more than twenty young people have expressed a desire to become Christians in the school at Chikora Mission Station, P.O. Craigmore, Southern Rhodesia, Africa. Compulsory education has been abandoned, with the result that the number of girls in the school has dwindled. Some of them, however, were able to come when fees were provided through the help of Christian friends in the homeland.

**E. Lorene Fightmaster '44**, arrived at Addis Ababa, Ethiopia, last June. Her first impression of the city was that she knew in her heart she was in God's will in that place. She gives a very interesting description of her trip from Khartoum, Anglo-Egyptian Sudan, to Addis Ababa.

**Evelyn N. Davies '37**, is in her second year as a missionary in Bolivia under the South American Indian Mission. Her address by air mail is Santiago, Robore de Chiquitos, Bolivia, S. Amer.

**James E. Lucas '42**, and **Mrs. Lucas (Alice J. Van Stee '42)**, write that it has been their privilege to spend three months in French West Africa, where a new mission station was opened at Dogon Douthi among a people who heretofore had never been reached with the gospel and whose lives are characterized by debauchery and sin. From there they went to Tsibiri, an old established station, where they witnessed blessing of missionary endeavor and saw evidence of transformed lives. They are now back in Jos, Nigeria, and are stationed at Zenkwa. Here they spend the mornings in medical work. The gospel message is given in two languages preceding the morning medical work.

**Raymond Joseph Davis '33**, and **Mrs. Davis (Evelyn Harriett Carr '33)**, and their two children, Barbara and Carol,

are working with boy waifs in Roni, Nigeria, W. Africa. They have recently made a third application for an additional plot of ground on which to build a home for these boys, many of whom have accepted Christ as their Saviour. The second application for the additional ground was turned down by the government as being on the forest reserve. They are praying that the Lord's will might be done concerning the granting of this application.

**John S. Hall '08**, recently held three weeks of intensive Bible teaching on the fruitful Tangale field in Nigeria. When the missionaries first went to Kaltungo years ago, these people were cannibals. Mr. Hall, one of the pioneer workers in that field, writes that meetings or classes were held twice a day. There were 420 men and women enrolled, and from two to three hundred more were present each day. Concerning a Sunday morning service he comments, "With eight and nine hundred in the service, I did what I never felt it practicable to do in this country. It was ripe for the doing this time. I quietly invited all to come to the front who had never accepted and confessed Christ and who now would. There were 186 men and women, boys and girls who responded." These new converts are now in a class preparing for baptism, and Karga, Tangale's first Christian, is teaching them.

**Gerald Troutman '39**, and **Mrs. Troutman (Betty Shay '38)**, sailed on Oct. 20 for Nigeria. Prior to leaving the States they attended missionary and Bible conferences, both as speakers and delegates. They write asking prayer for God's blessing on their testimony as they return to the mission field.

**Mary Haney '44**, is witnessing for Christ in Ethiopia. Her address is Box 127, Addis Ababa, Ethiopia, East Africa.

**Paul Sheetz '41**, and **Mrs. Sheetz (Charlotte L. Hall '40)**, have moved into their own house in Oranjestad, Aruba, Netherlands West Indies. Two Bible classes, started since the opening of the headquarters house on Oct. 24, are steadily growing in numbers and interest. One man who recently professed to be saved has a great desire to tell others what the Lord has done for him. He also desires to learn to read and write in order to study the Bible.

**Oliver M. Thomson '30**, and **Mrs. Thomson (Dorothy Higgins '30)**, missionaries under the Evangelical Union of South America, have moved from Golan in the State of Goiaz to Rio de Janeiro. At the request of the Brazilian Church the mission has sent them to organize and direct a Bible institute in one of the suburbs of the city. At the time of the last writing there were ten prospective students for the school. Classes in the

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new institute are scheduled to start in February. The Thomsons' address is Rua Belchior da Fonseca 499, Pedra de Guaratiba, D.F., Rio de Janeiro, Brazil.

Robert Couture '42, and Mrs. Couture (G. Jean Stein '44), are living in the mission bungalow at Chalisgaon, East Khandesh. They are studying the Marathi language. Just before writing their last letter they had gone to Bombay for the purpose of welcoming another missionary, Alice Seeland '44. Mr. Couture then had to take a trip to Karachi, a thousand miles away, to try to locate the rest of their baggage, which had been misdirected to that city. They were told that the baggage might be ruined by the weather if they waited the four months which would likely be required to get it to their new home.

Steven Van Egdorn '28, and Mrs. Van Egdorn (Airs Mae Roovaart '28), are now living in Palmira Valle, Colombia, S.A., where Mr. Van Egdorn is teaching in the Palmira Bible Institute. The session opened Oct. 1, with an enrollment of seventy-seven students. They are enjoying the work and ask for prayer that they may be used of the Lord in preparing these students for His work. Prior to going to Palmira Valle they were located at Riosucio Caldas.

### STUDENTS OF OTHER DAYS

Vernon L. Gibb '37, was ordained to the ministry on Nov. 7. He is pastor of the Tampico Baptist Church, Tampico, Ill. Joseph O. Zillen '42, is serving as a missionary for the American Sunday School Union in the northern part of Indiana. His address is 2600 Martha St., Highland, Ind.

Sherman Leroy Ray '45, was ordained last August in the Woodberry Church of the Brethren, Baltimore, Md. On Sept. 43, he and Mrs. Ray began work at the First Congregational Church, Dunlap, Iowa, "where there is a great work to be done for the Lord."

Shizuko Kajikawa '44, was at the Granada Relocation Center in Amache, Colo., from September, 1944, to October, 1945, doing child evangelism work. Also working there were Grace Wilder DeCamp '36, and Lola Phillips '41. Miss Kajikawa left Colorado when the Relocation Center closed in October, to do child evangelism and home visitation work among Japanese people in the Philadelphia and New Jersey area with the Nisei Christian group. Her address is 1831 Chestnut St., Philadelphia 3, Pa.

Proctor Leonard Davis '42, became editor of the Jewish Missionary Magazine in October, 1945. With his wife (Rae Pommer '42), he has been a resident missionary for the New York Jewish Evangelization Society, 56 Second Ave., New York City, since Feb. 1, 1943.

John Edmund Haggai '45, is enjoying his work as assistant to Dr. Jesse Powers, pastor First Baptist Church, Pekin, Ill. Ten former students are now enrolled as students at Eastern Baptist Theological Seminary, Philadelphia, Pa. They are: Lloyd Barker '44, James Garlow '39, Lacy Hall '44, Leonard Keck '43, Clifford Lofgren '40, Herman Rheling '39, Don Stout '42, H. E. Thoren '39, Lois Toch '43, and Otto Underwood '34.

James H. Ford '37, was installed as pastor of the Presbyterian church at Pollock, S.D., on Oct. 25. He is the son of another former student, Daniel Knox Ford '11, Flandreau, S.D.

Lloyd Beverly Hull '33, formerly of Caro, Mich., has been pastor of Puritan Avenue Baptist Church of Detroit since Sept. 1. He was at Caro for five years and had a circuit of three churches in and around Centerville, Mich.

Walter Teeuwissen '16, pastor of First Presbyterian Church, Trenton, Mich., has been granted two months' leave of absence to visit the Netherlands. The object of this visit is to gain firsthand information concerning spiritual and other

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needs of the Dutch people. Mr. Teeuwissen was formerly associated with the Belgium Gospel Mission and left that country after the invasion of the Germans. He was born near Amsterdam and came to this country as a young man.

George Nehf '38, and Mrs. Nehf (Elsie Hammer '36) have been in Shellsburg, Iowa, since last April, where he is pastor of the Federated Church.

Lloyd Peterson '33, is pastor of Mayfair Bible Church, Chicago, Ill.

#### BIRTHS

To Nevin S. Beehler '42, and Mrs. Beehler (Dorothy Irene Warner '44), a son, Roland Allen, Oct. 4, at Oceanside, Calif.



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To Phillip Baer '41, and Mrs. Baer (Mary Ella Hayward '42), a son, Ed Charles, Sept. 18, at Mexico City.

To E. Walter Lindgren '35, and Mrs. Lindgren, a son, John Edward, Nov. 2, at Algona, Iowa.

To Steven Van Egdom '28, and Mrs. Van Egdom (Airs Mae Roovaart '28), a son, Paul Leonard, Oct. 26, Colombia, S. Amer.

To John Williams '43, and Mrs. Williams (Catherine Foster '41), a daughter, Miriam Ann, Nov. 20, at Bemidji, Minn.

To Clair Edward Moore '42, and Mrs. Moore (Ruth Carlson '42), a son, Clair Edward II, Nov. 4, at Temuco, Chile, S. Amer.

#### MARRIAGES

William Cox '45, and Chloe Webber '44, Nov. 4, at Chicago, Ill.

Emil La Porte '45, and Eva Jane Matthew '45, Aug. 18, at Richland Center, Wis.

Louis Peerholte and Margaret Johnson '42, Sept. 19, at Mokena, Ill.

Sherman Leroy Ray '45, and Mildred May Hedrick, Aug. 19, at Baltimore, Md. R. Dawson Hopson '45, and Esther Burkett, Sept. 6, at Apollo, Pa.

Constantine Lewshenia '36, and Elizabeth Zernov, June 16, at Rosario, Argentina, S. Amer.

Philip Ross Foxwell '38, and Jane Alice Buswell, Aug. 18.

John Hamilton and Esther Yerger '33, May 14, at Philadelphia, Pa.

#### DEATHS

John S. Rasmussen '24, passed away in Chicago on Oct. 30.

George Beechick '42, gave his life in the service of his country in Belgium on Dec. 21, 1944. He is survived by his parents, two sisters and two brothers. One sister, Mrs. Samuel Fewchuk (Mary Beechick '40), is a missionary to Argentina under the Russian Gospel Association, and a brother, Nick '34, of Chicago, is also a former student of the Institute.

James Davis Turnwall '04, died in Minneapolis, Minn., on June 14, having suffered a stroke three days before. He was active in his home church, and also interested in the work of the American Sunday School Union and assisted in organizing several of their Sunday schools.

Mrs. William C. Garberson '03, died May 16, in Denver, Colo., where Mr. Garberson '04, is pastor of the First Baptist Church. After leaving the Institute, they served on a home mission field in the Rosebud Indian Reservation area of South Dakota.

William F. Sirag '33, died June 8, in Java, N.E. Indies, although he had been a pioneer missionary to Borneo. Mrs. Sirag and the two boys are still in Java, according to the first word received from them for more than three years. Their youngest child, David, is living with his grandparents in Eagle Butte, S.D. The church at Paterson, N.J., which has been supporting the Sirags, has funds ready for their return, but the money cannot be sent since communications are still uncertain.

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A "talk back" system for radio listeners was put into effect sixteen years ago when WMBI sponsored its first letter week. This year the opening signal will be given January 6, and all those responding to roll call will be sent the station's attractive souvenir gift calendar. It is hoped that communications received this year will outnumber all previous letter week totals. Distant friends interested in the radio ministry, but out of reach of the WMBI-WDLM sound waves,

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WMBI—Sundays, 8:00 A.M. to 4:45 P.M.  
Weekdays, 7:15 A.M. to 4:45 P.M.

Angelus Trio	Sun., 4:30 P.M.
Bible Reading	Sun., 7:30 P.M.†, Sat., 6:45 P.M.†
Bible Quiz	Sun., 4:00 P.M.
Birthday Program	Wed., 3:00 P.M.
Bread of Life	weekdays, 9:00 A.M.*
Chapel Service	M., 8:15 A.M.*
Child Evangelism Fellowship	Tue., 9:45 A.M.*
Chorus Time	Wed., 9:30 A.M.*
	Tue., 7:45 P.M.†
Dean's Quarter Hour	Tue., 4:30 P.M.
Editor Speaks, The	Sun., 2:45 P.M.
Evening Meditation	Sun., 5:45 P.M.†
For Women Only	M., 12:30 P.M.
Friday Morning Songsters	F., 11:15 A.M.
From a City Tower	M., W., F., 1:45 P.M.
Gems of Melody	weekdays, 5:30 P.M.†
Gloria Trio	Sun., 10:30 A.M.
Golden Nuggets	Th., 3:45 P.M.
Good News	Sun., 10:00 A.M.
Good News in Song	M. to F., 8:45 A.M.*
	Th., F., 4:30 P.M.†
Gospel in Music	M., 7:00 P.M.†
Grace Notes	Sun., 8:30 A.M.
Greek Word Studies	Th., 9:30 A.M.*
Haven of Rest	M., W., 6:30 P.M.†
	Th., 11:30 A.M.; Sat., 7:00 P.M.†
Hebrew Christian Broadcast	Th., 2:00 P.M.
Home Hour	W., 10:45 A.M.
Hymn Sing	M. to Th., 12:10 P.M.
Hymns for the Home	M., F., 4:30 P.M.
Hymns You Love to Sing	Tue., 3:45 P.M.
	Th., 7:45 P.M.†
Keyboard Harmonies	M., W., F., 5:15 P.M.†
Komfort Korner	M., 4:45 P.M.†
K.Y.B. Club	Sat., 2:00 P.M.
Let's Praise Him	Sun., 8:00 A.M.
Library Chats	Sat., 1:00 P.M.

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## WMBI AND WDLM PROGRAM SCHEDULE

Life for Wild Life	Sat., 10:45 A.M.
Listening Post	M. to F., 5:00 P.M.†
Living Water	M. to F., 1:00 P.M.
Marimba Specialties	Sat., 1:30 P.M.
Masterworks of Music	Sat., 3:30 P.M.
Melody Lane	M. to F., 2:30 P.M.
Men's Voices in Song	Sun., 9:00 A.M.
Message	Th., F., 4:45 P.M.
Message to Israel	Sun., 5:00 P.M.†
Miracles of Science	Sun., 9:30 A.M.
	Sat., 7:45 P.M.†
Missionary Echoes	M., 5:00 P.M.†
Moments of Melody	M. to F., 9:45 A.M.*
	Tue., Th., F., 6:45 P.M.†
Moody Press	Th., 2:15 P.M.
Morning Meditation	Sun., 8:45 A.M.*
Morning Melodies	weekdays, 8:00 A.M.
Morning Worship	weekdays, 7:30 A.M.*
Musical Moments	Tue., Th., 4:00 P.M.
Music Story	Tue., 3:30 P.M.
Music Without Words	daily, 8:00 P.M.†
News	Sat., 8:30 A.M.*
	12:00 M., 4:15, 6:00, 7:30†, weekdays, ex. Th., 10:30 A.M.; M. to F., 2:45 P.M.; Th., 10:10 A.M.
No. 9 Elm Street	M., W., F., 1:15 P.M.
	M., W., F., 7:45 P.M.†
Odz and Enz	F., 9:45 A.M.
Old-fashioned Revival Hour	Sun., 1:00 P.M.
Old Favorites	Tue., 11:15 A.M.
Old Testament Stories	Sat., 9:45 A.M.*
Open Bible	12:30 P.M.
Organ	weekdays, 7:15 A.M.*; Sun., 5:15 P.M.*; 6:00 P.M.†; M., Tue., F., Sat., 9:30 A.M.*
	Tue., 1:45 P.M.; Tue. to F., W., 9:45 A.M.*; Th., Sat., 12:10, 4:30 P.M.

WDLM—Sundays, 8:00 A.M. to 9:00 P.M.  
Weekdays, 10:00 A.M. to 9:00 P.M.

Organ Interlude	F., 12:10 P.M.
Organ Moods	Th., 11:00 A.M.
Organ Prelude	Sun., 10:45 A.M.
Organ Recital	Sun., 12:30 P.M.
Prayer Circle	weekdays, 10:00 A.M.
Quiet Hour	Sun., 6:30 P.M.†
	Tue., 11:30 A.M.; Sat., 11:00 A.M.
Question Box	W., 4:30 P.M.; F., 10:45 A.M.
Radio School of the Bible	M., W., F., 3:45 P.M.
Radio Workshop	Sun., 2:00 P.M.
Rainbow Trio	Sat., 10:15 A.M.
Religious News	M. to F., 2:30 P.M.
Sacred Song, weekdays	12:45 P.M.; Sat., 7:45 P.M.†
Servicemen's Center Echoes	Tue., 2:00 P.M.
Shop Meeting	F., 12:15 P.M.
Shut-In Program	M., 10:45 A.M.
Singing Strings	Sat., 3:00 P.M.
Slumber Boat	Th., 1:45 P.M.
Solo Time	Sun., 9:45 A.M.; Tue., 10:15 A.M.
	Wed., 4:45 P.M.†; Sat., 8:45 A.M.
Songs at Eventide	Tue., Th., F., Sat., 6:30 P.M.†
Southland Songs	Sun., 5:30 P.M.†
	Tue., 4:45 P.M.†
Story Time	W., F., 11:30 A.M.
Story Time for Boys and Girls	Tue. to Th., 12:30 P.M.
Strings and Voice	Sun., 3:30 P.M.
String Trio	Sun., 2:30 P.M.
Student Pulpit	Sat., 4:45 P.M.†
Sunday Morning Service	Sun., 11:00 A.M.
Sunday School Lesson	Tue., 10:45 A.M.
Thoughts and Tunes	M., Tue., Th., F., 3:00 P.M.
Tract League	Sat., 1:45 P.M.
Treble Harmonies	Tue., Th., Sat., 5:15 P.M.†
Verse by Verse	M., W., F., 2:00 P.M.
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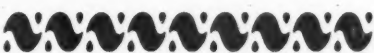
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## Three Sacred Words

[Continued from page 277]

vah, who worketh so gloriously. Do it now; do it always; do it heartily; do it unanimately; do it eternally. Even if others refuse, take care that ye have always a song for your God" (C. H. Spurgeon). "Hallelujah, praise ye the Lord, make His praise glorious."

The word Selah always appears in a pause. It is a musical word in sound and

significance. It occurs seventy-three times in the Psalms, and three times in Habakkuk. 3.

Three Hebrew characters are employed in writing selah. There is reason to believe that the word carries considerable more import than any purely musical directive. It may have also been a sign for a change of voice or key, and a pause in the singing of the Psalms.

But there is more to it than that. The root word in the Hebrew adds the meaning of rest, as well as pause, and a lifting up or raising; also to suspend a balance, to weigh. These meanings all point the general direction, but "the word selah itself seems to be a word flaming with life. It has a soul-stirring message" (Le B. Kinney).

It seems quite obvious in Psalm 143:6 that the word selah means to pause and lift up the soul, and not merely the voice. "I stretch forth my hands unto Thee: my soul thirsteth after Thee, as a thirsty land. Selah." Isaac Leeser translates this verse: "I spread forth my hands unto Thee; my soul longeth for Thee, as a thirsty land. Selah."

The longing, thirsting of the soul for God characterizes this whole psalm and the word selah rests in it like a lovely pearl, reflecting the grandeur of the whole in its own co-related beauty. "I lift up my soul unto Thee" (v. 8), expresses the lifting up or raising sense of the root word, and verse 2 speaks of judgment and being weighed in the balance.

C. H. Spurgeon comments: "My soul thirsteth after Thee, as a thirsty land. As the soil cracks, and yawns, and thus opens its mouth in dumb pleadings, so did the psalmist's soul break with longings. He was athirst for the Lord . . . Selah. It was time to pause, for the supplication had risen to agony point. Both harp strings and heartstrings were strained and needed a little rest to get them right again for the second half of the song."

The word selah appears at just such critical points when the heartstrings are strained to the breaking point and words fail; then the soft lifting sound of selah seems to exalt the soul to a loftier elevation, at which vantage point it pauses to gain a new refreshing view of God's sacred domain and feasts its hungry eyes on the glory of the scene.

Habakkuk, the Hebrew prophet, being apprised of the calamities which were to be brought upon his country and the subsequent punishments which awaited the Chaldeans, expostulates with God with all the fire and impetuosity of his spirit, culminating in a sublimely poetical prayer in which the word selah appears three times.

Here again the singing sounds of selah seem to punctuate this admirable piece of divinely inspired composition at those points where the spirit becomes too intense for utterance. Selah might be termed the singing sound of overtaken heartstrings, as a soul longing and thirsting for God stretches forth supplicating hands and suddenly becomes aware of the sweet serenity of the divine presence.

If we had added any depth or breadth to our understanding and feeling of these three sacred words of address to God, we have correspondingly deepened and

broadened the channel through which His ever ready and abundant blessings can flow, for the incomprehensible grandeur and glory of His goodness has no limitations anywhere except in our capacity to comprehend and our willingness to grow into the likeness of Jesus Christ.

Could we but sing selah as did David or Habakkuk, and in our amen covenant with God as did Christ our Lord, our very lives would blend into His hallelujah. Praise His name!



## Was the Flood Universal?

[Continued from page 279]

many of them [commentators] try to make out that the deluge covered only a small part of the earth, the Tigris and Euphrates Valleys, touching the Black, the Caspian and the Mediterranean Seas. In order to test that, Mt. Ararat is 17,260 feet high. Now add twenty-eight feet<sup>11</sup> to that, for the water stood above Mt. Ararat. Yet the water did not go beyond the Caspian and Black Seas. That is a greater miracle than the other, a great bulk of water there that does not fall down and does not obey the law of gravitation.<sup>12</sup>

THERE IS, TO MY MIND, not only a confirmation of the flood itself, but also of the universality of the flood in the words of our Lord Jesus Christ. It has always been a matter of interest to me that the miracles that unbelievers deny, and the portions of the Pentateuch and other books which critics reject, seem to be the very ones that the Lord delighted to quote, confirm and use. Hear His words in Matthew 24:37, "But as the days of Noe were, so shall also the coming of the Son of man be."

Now, the point I want to raise is not so much that Christ confirmed the flood, which He did, or that He was using it to teach a lesson of coming judgment, which He was, but that He was using it as a type of a coming universal judgment at His second coming. What would be more appropriate than that the type should itself be universal?

The flood is likewise used by Peter as an example of coming judgment. In II Peter 3, he tells us that just as the earth was once destroyed by water, so again it will be destroyed by fire. If one judgment is universal, then the other must be likewise.

It would seem to me, then, that the consideration of these three factors in the exegesis of the flood narratives would settle, at least for one who believes them to be true and inspired of God, the fact that they teach a universal flood.

<sup>11</sup> I previously said twenty-two and one-half feet. The difference is because of the different ways of computing the cubit. The text states fifteen cubits (Gen. 7:20), and I have computed a cubit as equal to eighteen inches.

<sup>12</sup> B. H. Carroll: *An Interpretation of the English Bible*, Vol. I, p. 216.

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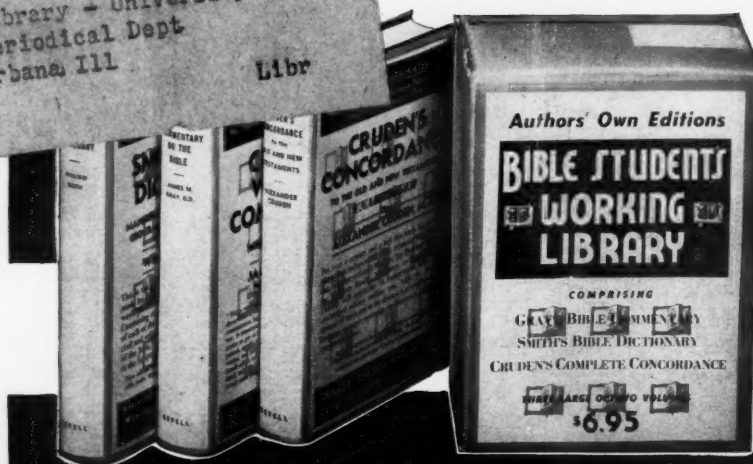
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